

The
1895-1945
Cultural League



MAKE UP YOUR LIFE

REVIEW

NOVEMBER

Vol. LVII

No. 11

1945



THE LUTHER LEAGUE REVIEW

MONTHLY MAGAZINE FOR YOUTH

Published Monthly except August by

THE LUTHER LEAGUE OF AMERICA

Official Young People's Organization of

THE UNITED LUTHERAN CHURCH IN AMERICA

WILLIAM J. DUCKER, Editor

Editorial and Business Office: Suite 405 Muhlenberg Building,
1228-1234 Spruce Street, Philadelphia 7, Penna.

Publication Office: 429-437 Herr Street, Harrisburg, Pennsylvania

Entered as Second Class Matter, January 25, 1928, at the Post
Office, Harrisburg, Pennsylvania, under the Act of March 3, 1879.

Subscription Price (Payable in Advance): \$1.25 per year for
single copies; \$1.00 each per year in clubs of five to one address;
90 cents each per year in clubs of ten or more to one address.

VOL. LVII

NOVEMBER, 1945

No. 11

THE LUTHER LEAGUE OF AMERICA

Suite 405 Muhlenberg Building

1228-1234 Spruce Street

Philadelphia 7, Pennsylvania

EXECUTIVE STAFF

REV. JOSEPH W. FREASE Executive Secretary
REV. WILLIAM J. DUCKER Associate Secretary

HONORARY MEMBERS

HARRY HODGES; REV. AMOS JOHN TRAYER, D.D.;
MISS BRENDA L. MEHLHOUSE; REV. ROBERT J. WOLF;
REV. PAUL M. KINPORTS, D.D.

EXECUTIVE COMMITTEE

OFFICERS

ALVIN H. SCHAEDEGER President
62 Lincoln Avenue, Cliffside Park, N. J.
JOHN H. LAUMAN First Vice-President
21 Fisher Street, Kitchener, Ontario, Canada
Chairman, Ways and Means Committee
HOWARD L. LOGAN Second Vice-President
Serving with the U. S. Army
MISS RUTH BLACKBURN Recording Secretary
2002 P Street, N. W., Washington 6, D. C.
HOWARD TURKHEIMER Treasurer
405 Muhlenberg Building, Philadelphia 7, Pa.
Chairman, Finance Committee

MEMBERS-AT-LARGE

ROY HENRICKSON R. D. 1, Homestead Park, Homestead, Pa.
MISS ANNA M. SCHLEGEL 1030 Linden St., Allentown, Pa.
MRS. TED H. CLARK 5 Mountain Ave., S. E., Roanoke, Va.
Pocket Testament League Chairman
DONALD F. BAUTZ 7301 Germantown Ave., Mt. Airy, Phila., Pa.
War Service Chairman
REV. ALFRED J. BEIL, D.D., ... 13th and New Hampshire Sts., Lawrence, Kan.
REV. JOHN W. COBB Blacksburg, Va.
MISS MILDRED GARTELMANN 503 Liberty Bank Bldg., Savannah, Ga.
Sustaining Membership Chairman
EDWARD WIGGERT 3388 Benson, Detroit, Michigan

CHAIRMEN OF COMMITTEES

REV. C. P. HARRY, D.D. Chairman, Education Committee
Washington Square Gardens, R. D. 3, Norristown, Pa.
REV. J. OBERT KEMPSON Chairman, Missionary Committee
Drawer 189, Columbia B, South Carolina
MISS VIRGINIA WIRT Chairman, Life Service Committee
821 19th Ave., Apartment 7, Des Moines 14, Iowa

Leaguers!
a chance to

★ SERVE

*your church
its members
your community*

★ EARN

*for your League
your church
its organizations*

Church Year Calendar 1946

*Every Christian home should have a Church Year Calendar
as a daily source of strength, comfort and inspiration. By
placing one there you can render a valuable service and earn
ample profit for your church or church school organization.*

Illustrations

Ralph Pallen Coleman's painting, "One World—One Christ," appears
in full color on the cover. Monthly color picture subjects are:

Month	Subject	Artist
Jan.	- Jesus, the Carpenter's Son - - - - -	Untersberger
Feb.	- Jesus Healing the Paralytic - - - - -	Tarazona
Mar.	- The Trial of Jesus - - - - -	Mathauser
April	- The Resurrection - - - - -	Harper
May	- Jesus Reveals Himself to Thomas - - - - -	M. Bloch
June	- Let the Children Come Unto Me - - - - -	Kirschbach
July	- And They Followed Him - - - - -	Clementz
Aug.	- The Miraculous Draught of Fishes - - - - -	Bogdan
Sept.	- Go Ye Therefore and Teach All Nations - - - - -	Aubert
Oct.	- Christ and the Pharisees - - - - -	Zimmerman
Nov.	- Christ and the Samaritan Woman - - - - -	Bogdan
Dec.	- The Nativity - - - - -	Tarazona

Price List

To Churches or Representatives

Number	Cost	Sell	Profit
4	\$1.00	\$1.20	\$0.20
12	3.00	3.60	.60
25	6.00	7.50	1.50
50	9.50	15.00	5.50
100	18.00	30.00	12.00
200	34.00	60.00	26.00
250	42.50	75.00	32.50
300	48.00	90.00	42.00

Retail Price—30 Cents

*TERMS: Cash within 30 days after delivery, providing
order is signed by a pastor or officer of an organization. NOT
RETURNABLE. Transportation extra on quantities of two
hundred and over.*

The United Lutheran Publication House

1228 Spruce Street

Philadelphia 7, Pa.

Chicago 11

Pittsburgh 22

Columbia 3

Make Up Your Life

Every day brings occasions for decisions in our lives. It is always first a matter of making up our minds about this or that. First the decision must come, then the thing must be done. Each of us can almost hear a voice daily saying to us, "Make up your mind!"

Making up the mind about some things may be a matter of little importance in the long run. For example, choosing the kind of food of the same price from a restaurant menu. But there are other decisions on which hangs much. The choice of what we shall do with our lives is one of those important matters.

It is a decision, too, that will not wait for the making indefinitely. Neither can we say, "I am going to do this or that some day" and then do nothing further about it. The decision must be followed by a definite course of action without delay. It may mean preparation for a life work, or it may mean going to work at once at some remunerative employment. "Going to do" never gets anything done. That is the way to drift with the tide of events, not the way to steer the bark of one's life by the light of the Morning Star.

So **make up your life** is the injunction we must obey. That means each of us will determine the end for which he or she will live, not the circumstances of our lives. It involves for each of us giving answer in action, not merely words, to the question, "What shall I do with my life?" Shall we not as Christians give serious consideration to the possibility of a distinctively Christian career? Of course, whatever each of us does will be a career as a Christian. Let us hear and heed the call and claim of a Christian career on each of us.

You have a life, a body, a mind. Why not use them for Him Who gave them to you? Today His Church needs thousands of competent, consecrated workers at home and abroad.

Reminds

You, Too, Have

G. I. Joe has changed. So have you. When G. I. Joe gets home he will find that you, too, have changed. He may be surprised—pleasantly or unpleasantly. That depends on you.

Bob has had experiences which have made him a man. His pictures indicate that. He is now more mature. He is older both in body and spirit. But, so is his Jane. He has had experiences which have left a deep impression upon him, but so has Jane. Bob has been separated from Jane for more than three years. During this time he has built up some fanciful ideas about her, and she has about him. When Bob comes home, Jane can expect that he will be changed, but he also may expect to find that Jane has changed, too.

Perhaps the change in Jane and all the other folks back home will be more noticeable to him than any in himself, if indeed he is conscious of any change in himself. Perhaps G. I. Joe will feel that people and places have changed a great deal—even more than what he had expected. It is certain that in three years people in particular will have changed. Consider some of the changes that may have taken place in Jane and Bob during that three or four year period.

As You Were Then!

A Change Due To Years

Jane was only a junior in high school when Bob went into the Service. She had been out with Bob several times; they had enjoyed their dates. They seemed to share so many mutual interests. They liked and they respected each other. Then came the war and Bob was drafted. Jane had not yet been graduated from high school. When that happy event came Bob sent his congratulations and best wishes from England.

Jane was just seventeen years old when Bob left the country. She was so young and pretty and full of life. They had spent the last furlough he had had before leaving the country by going for a swim at the ocean. Since then, letters had had to take care of things as best they could. They had not seen each other for more than three years.

Three years can bring about quite a change, especially in an adolescent girl. Instead of being seventeen years of age, Jane is now twenty plus, and she, too, has had opportunity to mature. She still likes to have a good time, but since leaving high school she has had experiences which make her feel "grown up." She is no longer that

"bobby sockser" of school days, but a young lady who has matured through the social experiences of the work-a-day world.

Or, if the G. I. Joe was a young married man, it is probable that the young wife he left behind has also matured a great deal. Perhaps even their baby was born after he left the country. Three years make a difference!

A Change Due To Life Experiences

Jane is now working. In fact, she got a job as soon as she was graduated from high school. Jobs were plentiful. One could not be graduated without having offers of many

kinds of jobs. In fact, many boys and girls of Jane's class took jobs before completing the high school course.

Her work experience has been valuable. Jane has learned much about the value of money, how to spend it wisely, how to invest it wisely. She has chosen and bought her own clothes. She has invested in things that have enriched life for her. Through this work experience Jane has developed a sense of values. She has constantly had to choose between things of passing and permanent value.

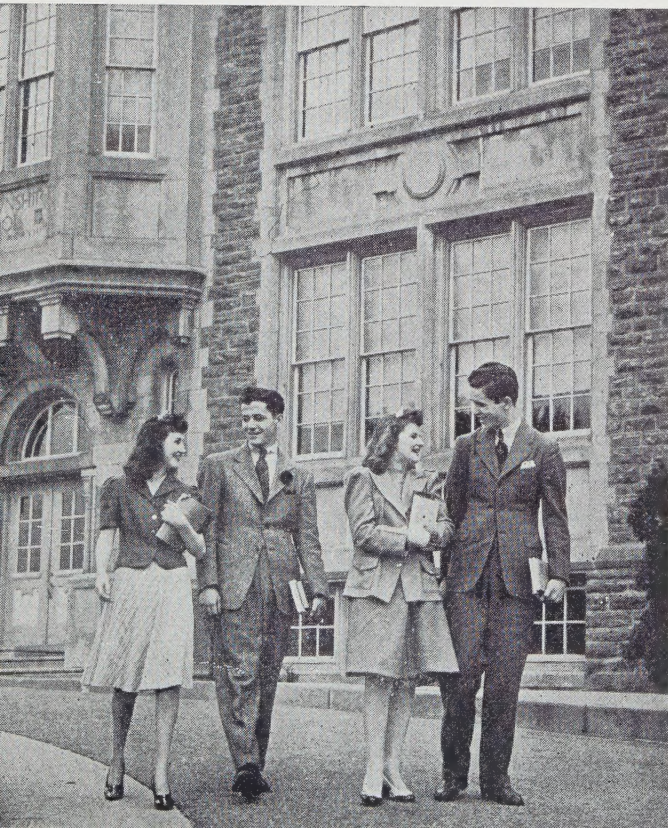
Moreover, this work experience has tended to make Jane somewhat independent. She is not the same irresponsible high school girl who received all of her spending money from her parents. She is now different from the girl Bob knew before leaving the country. All these new experiences have changed her. Her work experience has given her the spirit of independence which has inspired in her a self-confidence which she did not have before. Moreover, she has a distinct feeling that she is making a valuable contribution to the war effort. She knows she is needed and she is conscientiously filling her role.

In addition to her work experience, Jane has had an expanding social experience. It is true that she has not had as many dates as she would have had under normal peace-time conditions. However, Jane has been doing volunteer work as hostess at the Service Center. Through this experience she has met many different kinds of fellows and has learned lots about our country and the sacrifice the boys are making in behalf of our nation. This is an expanding social experience which has broadened her horizon and has helped to give her poise and self-confidence.

However, Jane has also felt the same sense of personal insecurity that others of her generation have felt. War and its emphasis on things temporary has even influenced the moral tone of life here on the home front. At times Jane may have felt like others who lost their heads: "Let's grab a man while we can. What's the sense of all this moral strictness? Might just as well 'go all the way' with the boy friend; perhaps he'll never come back anyway." But because Jane was a sincere Christian she has withstood all temptations to relax her standards.

Jane has seen some people both at work and in the social world "play fast

PHOTO BY LAMBERT



Changed!

and loose" with morals. She has heard others talking about marriage infidelity. She has seen some of the girls live to regret their fast and loose living. Jane, too, has changed. She has seen life at its best and at its worst. She has faced fearlessly the personal insecurity of war and the temptations that go with it and she has held to her personal ideals and social code. Jane has matured; she has changed for the better.

This is also true of the young wife, for she, too, has seen how lightly too many people regard their marriage vows. She, too, may have been tempted to do likewise. In three years there can be heaps of living and lots of experiences. She will come out of it either strengthened in her convictions or weakened in character. Marriage will mean more to her henceforth or it will be more lightly esteemed. Whatever her reaction to her circumstances, she, too, will have changed!

The Dashing Hero Complex

"That uniform certainly makes Dan look swell. I could go for him in a big way!" says Gloria. Yet two or three years ago Dan and Gloria simply tolerated each other.

It is true that many of our young ladies are attracted to a neat and good looking uniform. The man as such in the uniform is really of secondary importance. Often the girl is apt to idealize the boy just as he in his loneliness overseas is apt to idolize the American girl. She sees him as a dashing young hero brilliantly performing gallant feats of heroism. She puts herself at the center of all this activity and she becomes somewhat of a heroine in the drama of war.

The uniform does add to the personal appearance of many a young man who went off to serve his country. At times girls fall in love with the uniform. Some girls have met a boy once and have known him only as he looks and behaves in a uniform. For other girls, the uniform is somewhat of a passport to those things a girl holds personal and precious. Sentimental codes of conduct have swept away inhibitions and ideals. Still other girls do things under the spell of the uniform that they would not otherwise consider. Some uniformed men put girls at a disadvantage by calling them poor sports, cold, selfish, and even unpatriotic if they refuse to yield to their improper approaches.

Jane has held to her accepted code of conduct in these three years. She thinks of Bob often. She has pictures of him in his uniform. She thinks he really is handsome! She dreams about him and perhaps clothes him with qualities he does not have. Yet Jane knew Bob before he went into the service. She knows what he looks like in civilian clothes. Some girls are going to be sadly disappointed when their dashing heroes come home and get into civilian clothes again. They are in for a let-down when the veterans of their special choice return and they do not observe those sentimental and imagined personality traits which their imaginations have conjured up. Furthermore, some boys who previously had good personalities will show the hurtful effects of war and will require a period of personality adjustment before normalcy will return. Tension will arise when the changed personality of the girl and the changed personality of the boy clash.

Girls Are More Marriage Conscious

"Everyone is rushing to get married. I don't see much sense in it. I don't want to marry some fellow later just because he's all that's left. And, I don't want to be an old maid! Every-

one is so marriage conscious. I am, too, but I would not have been if it had not been for this war." This could be almost any girl speaking—working girl, college girl, professional girl or office girl.

It is true that girls are now more marriage conscious. Under normal conditions they would be in no hurry to get married. They would rather enjoy a normal period of courtship and engagement. Furthermore, many men are more marriage conscious than they would be normally. Under normal conditions many of these men at their age would not be considering early marriage. Since they are in the service it seems to them to be the thing to do and they move speedily in that direction. Conditions have intensified normal sex interest. Sex has received undue emphasis. It has seemed to clamor for expression. Both boys and girls have shown themselves more willing to get married with less preparation for that important step than they would have under normal conditions.

On the other hand, there are those who, instead of rushing into marriage, have become more cautious, more distrustful, more uncertain than ever.

(Continued on Page 32)



As You Are Today!

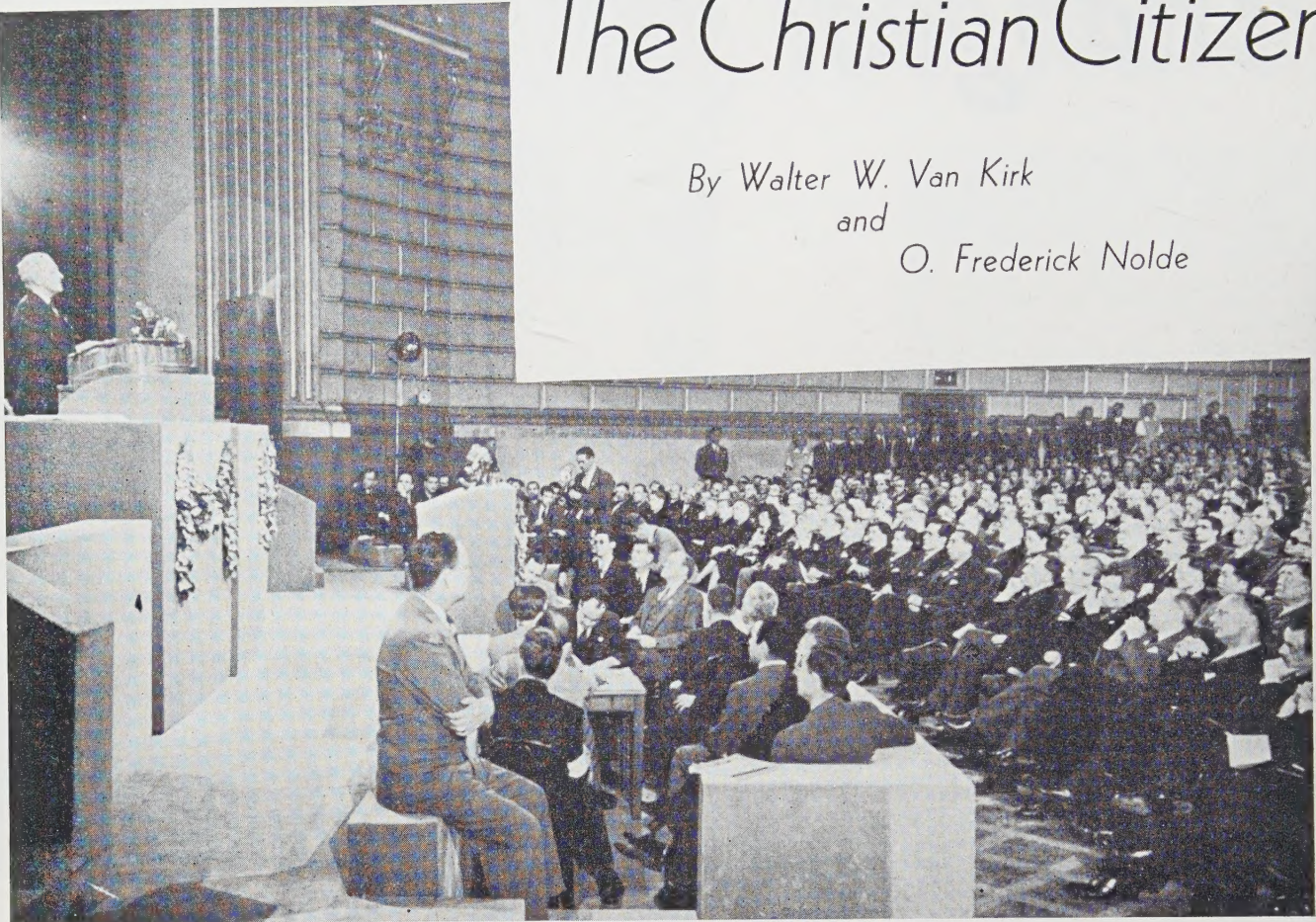
PHOTO BY LAMBERT

The Christian Citizen

By Walter W. Van Kirk

and

O. Frederick Nolde



President Truman addressing Final Session of United Nations Conference, San Francisco, California

ACME

THE San Francisco Conference has completed its task. Plans have been drawn for a world organization to be known as the United Nations. Its principal organs are a General Assembly, a Security Council, an Economic and Social Council, an International Court of Justice, a Trusteeship Council, and a Secretariat. The Charter has been signed. Christians will desire to evaluate this Charter in the light of the recommendations approved by the Cleveland National Study Conference of the Churches looking toward the improvement of the Dumbarton Oaks Proposals.

To begin with, it is important to recall that the Cleveland Conference stated: "At all times, Christians must keep the ultimate goals clearly in view but they have equal responsibility to mark out attainable steps toward those goals and to support them." The Conference applied this principle first of all in its study of the Dumbarton Oaks Proposals. In analyzing these Proposals, it accepted as a general standard for judgment both the long-range moral and spiritual goals for world order set forth in the Statement of Guid-

ing Principles and the more immediate political objectives contained in the Statement of Political Propositions. As a result of its study, it recognized the Dumbarton Oaks Proposals as an important step in the direction of world cooperation and, as such, recommended that the churches support them. In looking forward to the international action by which the Proposals would be drafted in the form of a Charter the Cleveland Conference urged nine improvements as immediately attainable steps. The extent to which provisions of the Charter agreed to at San Francisco meet the recommendations for improvement set at Cleveland should therefore be considered. In this consideration, the purpose of the San Francisco meeting must be kept clearly in mind. There was no intention to work out solutions of specific political, territorial, or economic problems. The nations assembled at San Francisco were bent upon the creation of an instrument whereby the solution of such specific problems might thereafter be more readily accomplished.

Cleveland. A Preamble should reaffirm those present and long range

purposes of justice and human welfare which are set forth in the Atlantic Charter and which reflect the aspirations of peoples everywhere.

Dumbarton Oaks contained no Preamble. The Preamble which now heads the Charter begins with, "We, the peoples of the United Nations," rather than with the traditional form, "We, the high contracting parties." It stresses a determination to prevent war, faith in fundamental human rights and the dignity of man, the primacy of justice and international law, the promotion of social progress and better standards of life, the practice of tolerance and neighborliness, the use of force only in the common interest, and the place of international machinery for the advancement of all peoples. The Preamble reflects many of the aspirations of the peoples of the world.

Cleveland. The Charter of the Organization should clearly anticipate its operation under international law and should provide for the development and codification of international law, to the end that there shall be a progressive subordination of force to law.

and The Charter of The United Nations



Dr. Wellington Koo, Chairman Chinese Delegation, First to Sign UNCIO Charter

ACME

The Preamble accepts the goal "to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained." The first purpose of the Organization in Chapter I now claims that peaceful settlement of international disputes or situations which threaten the peace shall be sought "in conformity with the principles of justice and international law . . ." The General Assembly "shall initiate studies and make recommendations for the purpose of . . . encouraging the progressive development of international law and its codification . . ." The International Court of Justice is established as the principal judicial organ of the United Nations to which legal disputes "should as a general rule be referred." If the decisions of the Court are not complied with, the Security Council may decide upon measures to give them effect. The Charter makes a good start toward the progressive subordination of force to law.

Cleveland. A nation, while having the right to discuss its own case, should not be permitted to vote when

its case is being judged in accordance with predetermined international law.

The voting procedure, agreed upon at Yalta and clarified at San Francisco, provides that decisions of the Security Council on procedural matters, which includes the question of discussion, shall be made by the affirmative vote of any seven of the eleven members. On all other matters, the seven affirmative votes must include those of the five permanent members, except that no nation is given a vote on investigation of disputes or recommendations for peaceful settlement when it is a party to the dispute. This means that while the five permanent members must all agree before any enforcement action can be taken, none of them involved in a dispute can block preliminary investigation or recommendations for settling the dispute peacefully. In such matters no nation can sit in judgment upon itself.

Cleveland. A special Commission should be established wherein the progress of colonial and dependent peoples to autonomy, and the interim problems related thereto, will become an international responsibility.

Dumbarton Oaks made no provision for colonial territories and peoples. The Chapter on Trusteeships now in the Charter was written under an atmosphere of conflicting demands—the demand to promote the well-being of dependent peoples; and the demand, particularly by the United States, to enable the acquisition of strategic bases in the Pacific for security reasons. Under the Charter the promotion of the well-being of peoples in dependent territories is considered "a sacred trust"; the administration of non-self-governing territories is designed to insure economic and social advancement of the peoples concerned and to develop appropriate forms of self-government. Nations holding territories not under trusteeship shall assist the inhabitants of these areas in the progressive development of their free political institutions and shall submit to the Secretary General statistical and other information relating to the territory.

Nations holding or acquiring territories may voluntarily place them under a trusteeship system to be administered by them in behalf of the United

Nations or to be internationally administered by the United Nations. Independence as well as self-government becomes a possible goal of development for trusted areas and the freely expressed wishes of the people are to be heeded. In the case of each territory to be placed under the trusteeship system, a separate arrangement shall be drawn. A Trusteeship Council, with appropriate relations to the General Assembly and the Security Council, shall be established to administer the system. In this respect, the improvement urged at Cleveland has been made. It should be noted, however, that the chapter on Trusteeships anticipates the acquisition of territory from enemy states in this war and provides that the submission of all territories to the trusteeship system, as well as the terms of the arrangements, shall be voluntarily determined. No standard of procedure for territorial administration is therefore fixed. The procedure may be purely national; it may be national in behalf of the United Nations; it may be international. While no standard is fixed, one clear merit is worthy of attention. Under the trusteeship provisions, enlightened public opinion can make its power felt. The Charter does not freeze the situation at any level; its plans are flexible enough to permit progress.

Cleveland. A special Commission on Human Rights and Fundamental Freedoms should be established.

Dumbarton Oaks Proposals had mentioned respect for human rights and fundamental freedoms among the functions of the Economic and Social Council. This was the only reference contained in the Proposals. The Preamble of the Charter reaffirms "faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women, and of nations large and small . . ." One of the purposes in Chapter I contains the explicit clause "promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion." This same clause is written into the functions of the General Assembly, the Economic and Social Council, and the Territorial Trusteeship System. The Economic and Social Council is empowered to make recommendations, on its own initiative, "for the purpose of promoting respect for, and observance of, human rights and fundamental freedoms." Most significantly, the Economic and Social Council is required to set up a commission for the promotion of human rights. Obviously, the Charter contains more than the church leaders at Cleveland had thought could be included. The way is open, once the Charter comes into effect, to work



DR. O. FREDERICK NOLDE

for the promotion of human rights through international cooperation.

Cleveland. The Charter should specify that all nations willing to accept the obligations of membership shall thereupon be made members of the Organization.

Dumbarton Oaks stated that "membership in the Organization shall be open to all peace-loving states." The Charter has added to this statement, "which accept the obligations contained in the present Charter, and which, in the judgment of the organization, are able and willing to carry out these obligations." While there is some improvement in thus specifying the meaning of "peace-loving", the procedure for admission remains unchanged. The concurring vote of the five permanent members of the Security Council is required to admit a new member.

Cleveland. More specific provision should be made for promptly initiating the limitation and reduction of national armaments.

Only one minor change appears in the Charter. The General Assembly, in addition to considering the principles governing disarmament and the regulation of armaments, may make "recommendations to the governments or to the Security Council." The functions of the Security Council remain as they appeared in the Dumbarton Oaks Proposals. The promptness with which the Charter provisions for the limitation and reduction of national armaments are applied will be governed by the degree of confidence which will be established in security through the world organization and by the pressure of public opinion.

Cleveland. There should be provision designed more clearly to protect and

defend the smaller nations from possible subjection to the arbitrary power of the great.

The position of the middle and smaller powers has been strengthened mainly by an increase of the functions and powers assigned to the General Assembly where all member states have equal voice and vote. Among these are the right to discuss any questions or any matters within the scope of the Charter, to discuss any questions relating to the powers and functions of any organs provided in the Charter, to make recommendations for action to the State concerned or to the Security Council, except during the period when the Security Council is considering the same question. The General Assembly is empowered to "recommend measures for the peaceful adjustment of any situations, regardless of origin, which it deems likely to impair the general welfare or friendly relations among nations."

The functions and powers assigned to the Economic and Social Council anticipate the fuller participation of the smaller states in the work of the organization. Moreover, the Security Council is required to invite a state not a member of the Security Council to participate in the decisions concerning the employment of contingents of that member's armed forces. Commendable progress has been made toward the equitable situation for which Cleveland called.

Cleveland. In order to permit such changes in the Charter of the Organization as may from time to time become necessary, the provision for amendments should be liberalized so as not to require concurrence by all the permanent members of the Security Council.

The Dumbarton Oaks provision for ratification of amendments to the Charter remains unchanged. Thus the unanimous vote of member states having permanent membership in the Security Council is required. One gain, however, has been registered. A general conference to consider amendments may be convened by a two-thirds vote of the General Assembly and an affirmative vote of any seven members of the Security Council. If such a conference has not been held before the tenth annual session of the General Assembly following the coming into effect of the Charter, the proposal to call such a conference shall be placed on the agenda of that session of the General Assembly. The Conference can then be convened by a majority vote of the General Assembly and any seven members of the Security Council. In the event that the sentiment among the member states is sufficiently strong to hold a general conference,

(Continued on Page 29)

Progress Over There and Down Under

Reported by Secretary Fred J. Fiedler

TOWARD the early accomplishment of the Luther League's objective in Liberia, Africa, the Board of Foreign Missions is now moving with determined steps. Plans for the Lutheran Training Institute at Kpolestelle, for which the money was raised by the Luther League in 1941, were held up by the war. The changing war picture and the visitation of the Liberia Mission by two commissioners of the Board of Foreign Missions, focused enthusiastic attention upon this project at the recent meeting of the Board. Dr. Edwin Moll, Secretary of the Board, and Rev. William Gerberding, Board Member, were sent to Liberia last February to make a tour of the field. They visited every part of the Mission and had many conferences with the missionaries individually and in a general meeting. They talked with Christian workers and students and with people in the villages. They discussed conditions and situations with native chiefs and with government officials in Monrovia, including the President of the country.

Their full report has not as yet been given, but they returned to America just in time for the July meeting of the Board of Foreign Missions and

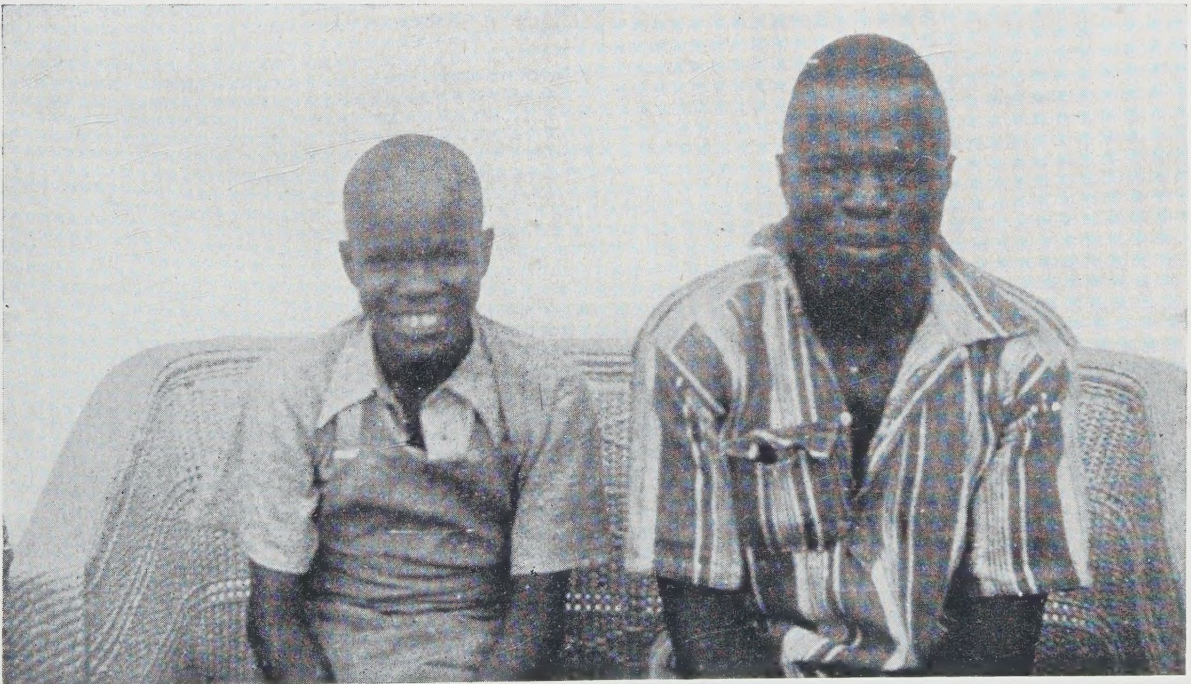
were able to make a preliminary presentation which resulted in the decision to open at once the Lutheran Training Institute temporarily in the buildings of the Muhlenberg Boys' School at the main station. Work has now begun on the preparation of the final blue prints for this important school. Its worthy object is the production of native leadership for the building of the new young Church, a fitting project to command the interest of our young people in the Luther League.

Other items of interest acted upon by the Board of Foreign Missions was the approval of a new church in downtown Buenos Aires, where a young missionary, Rev. Edward Graefe, is wrestling with the problem of properly accommodating the many numbers who seek time and place in the inadequate temporary quarters of Messiah Lutheran Church. People of various language groups, Spanish, Slovak, German, and Polish, all want to hold services and to conduct meetings and activities in this building. Sunday School, Luther League, and men's and women's organizations need accommodations in the expanding program of a prosperous Christian work. A twenty-

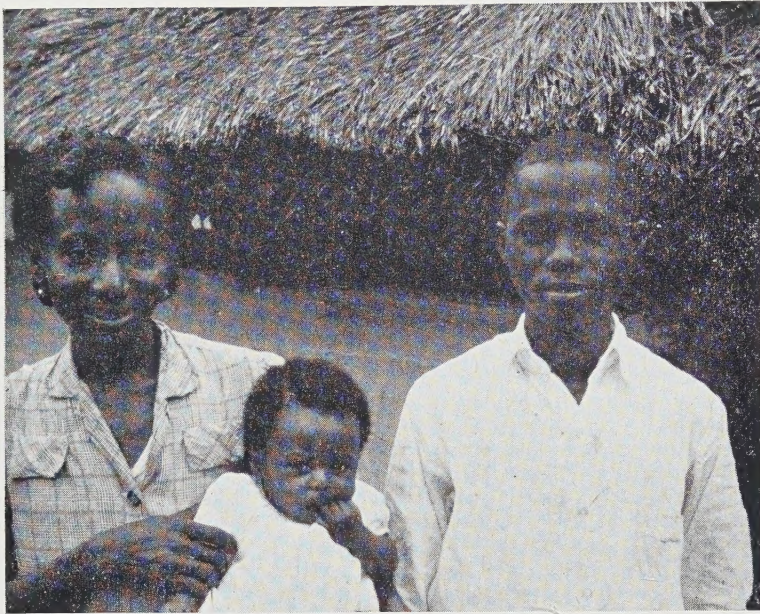
five thousand dollar project has been approved.

Six new missionaries have been commissioned during the past several months. Two of them have already arrived on the field of service in Liberia. The others are now awaiting final travel arrangements to British Guiana, India, and Liberia. A request from India indicates the early need of six new men missionaries and sixteen new women missionaries to take the place of those who have reached the age of retirement or who have come home for reasons of health.

The secretaries of the Board reported a definitely expanding interest in the Foreign Mission enterprise as is evidenced by the increase in the number of projects undertaken by young people's groups, Sunday School classes, and congregations. Such projects include the support of a student in a mission field, or the support of a village congregation and school, in amounts from fifty dollars upward. Some congregations undertake the support of a missionary pastor in the foreign field. All indications point to larger efforts in the future for the evangelization of the world.



Suggests: "Try Adventuring



Margaret Stewart Traub with her little daughter and her husband, Rev. Byron Traub

THE Missionary Secretary of St. Paul's Luther League noticed that there were mission study books prepared on the themes each year for all age groups in the Church. She wondered how they were used in her own congregation and discovered that at some time during the year the women and the children of her congregation studied materials on the same themes as the Luther League. The Pastor had asked the Luther League to help plan and carry out the program for Family Night and right here was a grand idea. Since most groups were doing some study on **Africa** and **The Church and Uprooted Americans**, a program based on either theme should be interesting to all.

At the meeting to plan the program each member of the committee gave their ideas. When the Missionary Secretary made her suggestion the group liked it.

"Let's use the theme, **Adventuring in Brotherhood**, and if Family Night is continued, as we hope it will be all the programs could follow that theme with this program on Africa," suggested the Luther League president.

Jack, who was looking through "Fun and Festival in Africa," interrupted, "I have it, let us call our program a Safari."

So the program was planned using as source materials, "This is Africa," "Fun and Festival in Africa," "Liberia in the Spotlight," and "Facts on Liberia," a pamphlet about our Lutheran work in Africa. The evening would be divided into three periods for **Fellowship, Program and Worship**.

1. Fellowship—As groups arrive divide into age-groups for games and getting acquainted. See **Fun and Festival in Africa**.
2. Program (Call groups together by using the tom-tom).
 - a. Discovering Africa
From "This is Africa" and "Facts on Liberia"
 - b. Discovering Africans at home
A quartette or choir from a nearby negro church could be asked to sing.
3. Worship

The League decided to continue the study of Africa. One discussion was based on "Areas of Tension," Chapter Two of "The Cross Over Africa." Another was based on "Looking into the Future" in "This Is Africa"; and the last, on "Africans Worth Knowing" in "This Is Africa." For this discussion several Liberian Lutherans were included.

With the Family Night program and the later discussion the Luther League

of St. Paul's had an interesting and profitable study on Africa. One outcome of this study was supporting a student in the Boys' School in Liberia.

Studying Africa

Because there are so many good books on Africa a series of book reviews would give a good picture of the African scene. Books like "Daughter of Africa" by Seabury; "Man in the Bush" by Seebach and "New Turns on the Liberia Road" by Flora, could be used for this sort of presentation.

An interesting study could be based on "This Is Africa," using the following topics:

1. Africa Today—Sections One and Two
2. Out of the Past—Sections Three and Four
3. African Life and Education—Sections Five, Six, Seven and Eight
4. Religions in Africa—Section Ten and the Map of Protestant Missions (Center Spread in "This Is Africa")
5. Looking to the Future—Sections Nine, Eleven and Twelve
6. Our Liberian Mission and Its Future

Individuals or groups could be responsible for one topic and the presentation to the League. Interesting items and information could be gleaned from all the available books and the presentations made concrete and pictorial. Three sessions for the presentations would be sufficient, giving two topics at a session.

Especially for the Junior Hi Group

For the Junior High group "More About Africa" is the book for study. Other books could be consulted but the activity suggestions and programs provide a working basis for a course of study. Games of Africa for recreation may be found in "Children's Games from Many Lands" by Millen. A fine source of stories for worship or a story hour is "Tales from Africa" by Kelsey.

The Home Adventure

When plans for Adventuring in Brotherhood are made do not miss the adventure right at home. The study on "The Church and Uprooted Americans" reaches into every community and home. No one is far removed from "uprooted" peoples. War workers and service people are from every community.

In Brotherhood!"

An interesting study for any League would be to "spot" map the people who have left the local congregation or community during the war. Use a fairly large map of the United States, "spot" individuals and families (use one color of pins or crayons for individuals and another for families) who have moved away to some war industry. Then "spot" those who have gone into the armed services. Three colors could be used for these, one for those in camps in the U. S., one for those in Europe and one for those in the Pacific. If a camp or war industry has brought people to your community, "spot" these also. When this has been done, the League will know quite a bit about the community. The following outline could be followed:

1. The "uprooted" people **from** our Community
 - a. Where have they gone? Use map. Trailer-Town, Camp, Shipyard, etc.
 - b. How has our congregation followed them?
 - c. Is the Church ministering to them? Note how the National Lutheran Council has followed the uprooted.
2. The "uprooted" people **in** our Community
 - a. Where are they from and what are they doing? Use map.
 - b. Is the Church ministering to them? Is the National Lutheran Council or are other denominational agencies working in our area?
 - c. What is our congregation doing? Visitation, Inviting to membership, etc.

3. Brotherhood in our Community
 - a. How are the newcomers fitting into the community?
 - b. Plans for adventures in Brotherhood.

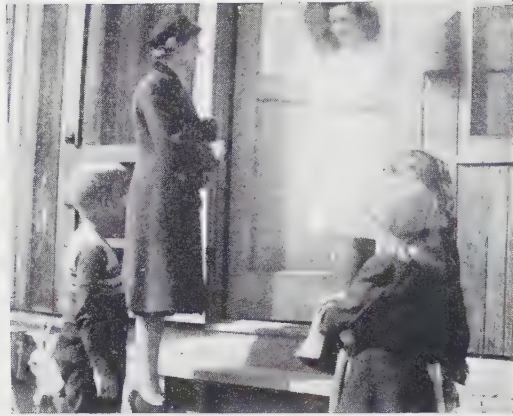
The study books, "Christianity Where You Live," "The City Church in the War Emergency," and "Rural Americans on the Move" can be used as source books on what has been done and can be done. Stories and statistics from them may be used during the study.

Any of the suggestions made for the study of Africa can be used for the study of the home theme. In the "Discussion and Program Suggestions for Youth" and in the guide "When People Move" are other ideas that may be followed. All such plans must be adapted to your own group.

The Family Night idea could be developed into a School of Missions. For from four to six weeks, one night a

week, the whole congregation meets to study. Classes are arranged for each age group, including the men. Each group during the school, contributes to the evening worship service which closes each session of the school. The whole group participates in planning and carrying out any service and fellowship activities. Here is an opportunity to adventure in brotherhood with those of our congregation as well as with those about whom we are studying.

It is suggested that each League have at least one mission study class each year. Make it two this year. An African proverb says, "Men despise what they do not understand." May we through our studies this year so learn to understand the people of Africa and those uprooted in our own country that we learn the true meaning of Brotherhood. Try adventuring in brotherhood.



The Defense Area Visitor Calls



Trailer Town, Any City, U. S. A.

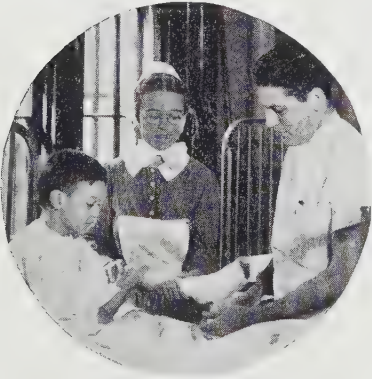
A Lesson in Simple

Parish Education



Reach and Teach

Deaconess Work



Specialists in Helpfulness

Pensions and Relief



Up Sunset Slopes

Multiplied Service Opportunities

*Now Confront The Boards
of OUR Church*

Social Missions



Evangelism's Harvest

World Missions



"Baptizing Them"

American Missions



"The Church Must Be Planted"

Christian Higher Education



New World Builders

*Multiplied Opportunities Mean Increased
Budgets to Finance More Work*

Arithmetic for Leaguers

Increased Budgets Call For Increased
Giving on the Part of
Every One of Us

*Multiply Your Benevolence Gifts
in 1946 to Match Your Church's
Opportunities For Christ*



Calling All Hands

To reach the \$2,500,000 goal for apportioned benevolence giving in 1946, the Church will have to double its giving in recent times. Only the multiplication of our gifts will make this goal a reality.

Remember, it's a matter of
m-u-l-t-i-p-l-i-c-a-t-i-o-n
for each of us



GIVE! Give MORE than you have
ever given before

GIVE MORE *Intelligently*

GIVE MORE *Thankfully*

GIVE MORE *Prayerfully*

Four Deaconesses Consecrated

By SISTER BESSIE ENGSTROM

"ARE you ready to take upon you this ministry? Will you adorn your office by a holy life and conversation? Is it your sincere and holy purpose, as a servant of God, to perform the work of a deaconess?"

The solemn and beautiful service for the Consecration of Deaconesses was in progress. Sister Martha Hansen, the Directing Sister of the Baltimore Motherhouse, had presented to Dr. Harvey D. Hoover, the President of the Deaconess Board of the U.L.C.A., the four deaconess candidates. This was the hour which had been earnestly anticipated by these young women for the past six years. It marked the climax of two years of study and fellowship at the Motherhouse and Training School, one year of field work as a student and three years of active service and responsibility. Each of the four candidates had qualified and was now ready for the act of consecration. To each in turn the questions were addressed. Each one gave her answer: "Yes, with my whole heart, the Lord helping me with His grace. Amen."

Then, as they knelt before the altar, the hands of the officiating ministers were laid upon the head of each candidate.

"The office of Deaconess is now committed unto you, and by the laying on of hands you are set apart for this service. In the Name of the Father, and of the Son, and of the Holy Ghost."

"Amen," devoutly responded each of the four young deaconesses.

The Consecration Service was the culmination of the 50th Anniversary celebration of the Deaconess Motherhouse in Baltimore, Md., in which sixty-five deaconesses participated. Sister Rachel Reichert, serving in Puerto Rico, was the only Sister of the Baltimore Motherhouse who was absent.

The four newly-consecrated deaconesses had already served efficiently in parishes of the United Lutheran Church. Each one was active in her home church before becoming a deaconess. From the eastern, the western, the southern and the central sections of the United States they had come to the Motherhouse in Baltimore, each one eager to answer the call to deaconess service.

Havana Amos of Beach City, Ohio, was known to Luther Leaguers of that state as Life Service Secretary. The inspiration which it was her duty to



Deaconesses Receive Crosses at Consecration Time

pass on to other young people, filled her own spirit. She was convinced that only in full-time work in the Church could she satisfy her desire to serve her Master. Her activity in all departments of the local church as Leaguer, teacher, choir singer, as well as her training and experience as a public school teacher, prepared her to answer the call and caused her to dedicate her talents in service as a deaconess. Sister Havana now serves as the parish deaconess at Bethany Lutheran Church, Cleveland, Ohio, and as a member of the Executive Committee of the Luther League of Ohio.

Eleanor Blumberg was confirmed in First Lutheran Church, Brooklyn, N. Y. Loyal and efficiently she served in her home church as teacher, choir singer, assistant editor of the local church paper and in church drama. Sister Eleanor's interest in the work of the local church gave her the desire for full-time service. Her pastor was the advisor to whom she turned, and as a result, the preparation and office of the deaconess became her choice. To Tulsa, Oklahoma, Sister Eleanor was sent to serve as assistant to the then president of the Synod of Kansas and Adjacent States. Now she is assigned to the parish of First Lutheran Church, Tulsa.

In the Luther League of her home church in Burlington, Iowa, Elizabeth Huth enjoyed the fellowship of the young people in the active work of the church. As a teacher and a member of the Young Women's Missionary Society, her desire for service continued to grow. From her pastor's wife she learned of the Diaconate, and thus she began to consider seriously this ministry as her life work. Upon the completion of her training, Sister Elizabeth was sent to her own church in Burlington, where she serves her Pastor and congregation as parish deaconess. She has already discovered that deaconess work is a challenging service, which makes use of every talent one possesses. Love for her Master is her incentive and the deaconess motto to her inspiration, "Your Servants for Jesus' Sake." Sister Elizabeth serves the Luther League of Illinois as Educational Secretary.

From Mt. Pleasant, North Carolina, Miriam Shirey entered the Baltimore Motherhouse and Training School. Her consecration as a deaconess marked the fulfillment of an earnest desire for full-time service, which had come to her in early childhood. Through stories and activities in the Children's Missionary Society and later as a mem-

(Continued on Page 29)

HOW THEY KEEP ON TOP WHILE ON THE BOTTOM



A. B. S. PHOTO

Sailors on a Submarine Gather Round for Their Daily Bible Reading

★ ★ ★ ★

DAILY BIBLE READING WILL HELP YOU KEEP ON TOP
START TODAY!

★ ★ ★ ★

WEEKLY BIBLE THOUGHTS

Prepared by MRS. TED H. CLARK, PTL Chairman

Sunday, November 4th

Read Romans 15:4.

Here we have the purpose of the Bible. Therein is hope. A sincere PTL member can receive this hope. Do you not need it, too? Join the PTL League.

* * *

Sunday, November 11th

Read Romans 1:16.

Paul states that he is not ashamed of the Gospel. Neither is a true PTL member, for he reads the Bible daily and carries the Word with him.

HOW TO USE

At regular weekly meeting, toward the close, have PTL chairman come to the front, call for Testaments, announce the passage to be read. Then read it in unison. Have someone read the comment provided here. Then follow with a suitable prayer. Call for new PTL members. Announce application cards available. Give opportunity to any to share any new Bible insight which has come to him from his reading during the week.

Sunday, November 18th

Read Ephesians 6:17.

A knowledge of the Bible is a defensive weapon against evil. A loyal PTL member can use the Word as a sword, for he reads his Bible daily.

* * *

Sunday, November 25th

Read Hebrews 4:12.

Can we afford to be without this probing instrument--the Word of God? The PTL member does not run the risk, for he reads the Word daily and carries a portion of it always.

Wistful Lookers or Participants?



Annual Banquet held during Convention of The Maryland Synodical Luther League, September 7, 1942

AN invitation to a banquet or feast is usually a joyful event to most people. A few, who are habitual grumblers or disinclined to mingle with their fellowmen may view such an invitation with reluctance or even with aversion. This number would be greatly increased if today as one sat eating at the banquet table, the walls of the room were lined with uninvited guests, watching each movement of those at the feast. This was the accepted custom during the time of Jesus' earthly ministry. It was in this manner that the woman who anointed Jesus with the alabaster box of ointment had entered the home of the Pharisee. These uninvited onlookers were often given what was left by the guests.

Feasting on the Sabbath was a common practice among the leaders of the Jews. The Hebrews had a large number of feast days and seasons. Among these were the Passover commemorating the coming forth out of Egypt; the feast of Pentecost, which preserved the memory of the laws given to Moses on Mt. Sinai; the Feast of Trumpets, upon which a trumpet was sounded proclaiming the beginning of a new year; the Feast of Expiation or Atonement, which was instituted for the expiation of all sins.

With the thought back of it somewhat similar to our Thanksgiving Day, the ancient Hebrew also celebrated the Feast of Tabernacles. It was so called

because the Israelites observed it under green tents or arbors in memory of their dwelling in tents during their sojourn in the wilderness. The feast lasted for eight days, but the first and last days were the most solemn. On these days they returned thanks to God for the fruits of the earth which had been gathered in.

One of the feasts which they celebrated in November or December was the Feast of Dedication, which was held in commemoration of the restoration of the temple after it had been profaned by Epiphanes. Tradition stated that when the Temple services were restored, the oil was found to have been desecrated. Only one flagon of pure oil, sealed with the signet of the High Priest was found. This was only a sufficient amount to feed the Sacred Candlestick for one day, but by a miracle the flagon was continually replenished during eight days until a fresh supply could be brought from Thekoah. In memory of this one group or school of Hebrews began the celebration of this feast by placing in the Temple and private homes a small number of lights on the first night, and these were increased every night until the eighth when it was eight times as many as on the first. Another group or school began with the largest number of lights and diminished them until the last night they were an eighth of those lighted on the first. Very pious householders lit a light for every in-

mate of the home, so that if ten burned the first night, there would be eighty on the last night of the festival. Certain benedictions were spoken on lighting these lights. All work was discontinued and the festival time was spent in merriment.

During this month of November we commemorate a day which all too often is merely a feast day and belies the name of Thanksgiving Day. It is true that the early Pilgrims feasted with each other and their Indian friends for several days when Governor Bradford decreed that first Thanksgiving Day; but there were also prayers and sermons and songs of praise. We do not want our Lutheran youth to become onlookers, lining the walls and receiving the left-overs from the invited guests to God's Thanksgiving Feast. By our gifts of \$1 or more Contributing or Service Membership or \$5 or more Loyalty, Honor, Gift or Memorial Membership, we express our desire that they be kept close in fellowship to God through the Luther League program. We encourage them to love the habitation of God's House, so that on Thanksgiving Day they will be found in their home church praising God and giving Him thanks for all His goodness to them. Send your gift today to The Luther League of America.

MILDRED GARTELMANN
Retiring Chairman, Sustaining
Membership Fund Committee



The SERVICE Leaguer

OF THE CHURCH-BY THE CHURCH-FOR THE CHURCH

A PART OF THE LUTHER LEAGUE OF AMERICA WAR SERVICE PROGRAM

VOLUME 2

NOVEMBER, 1945

NUMBER 8

Lutherans Learn Important Lesson From Their World War I Cooperation

★ Service Commission Continues to Serve Need of Church

We have just emerged from a global war. The activities of our Service Commission, the first Protestant agency to mobilize for action on behalf of its militarized membership in World War II, had a correspondingly large task. A major part of the growing L. W. A. budget of each of the war years was devoted to its work.

Portable altars and communion sets were furnished all Lutheran Chaplains. Service Prayer Books were provided for all Lutheran service personnel. Pamphlets by the million were distributed each year. Service Centers were set up in strategic centers in this country and a few abroad. Individual contacts by mail and through Lutheran Chaplains were attempted faithfully by the Commission's headquarters office. This last was naturally limited by the degree of co-operation freely given by the pastors and people of the home congregations of the service personnel.

This service will continue as long as it is necessary, but obviously the time will come before so long when it will no longer be necessary. The time will come when the Service Commission will close its accounts and its Centers, but when that time comes it will be with a sense of having done a large job well. The Church is greatly indebted to it and its director, Dr. N. M. Ylvisaker.



DR. N. M. YLVISAKER
Director, Service Commission, National Lutheran Council, Minneapolis, Minnesota

Service Center pastors want to render a spiritual ministry to hospitalized military personnel recently returned from the fronts and now stationed in their areas. Report the names of such persons to the Lutheran Service Commission, 915 Metropolitan Building, Minneapolis 2, Minnesota, and your Service Center pastors will minister to such persons in their areas. This ministry of healing and encouragement depends upon your faithfulness in reporting the cases. Don't fail the men in uniform.

★ Commission for Soldiers' and Sailors' Welfare Set the Pace

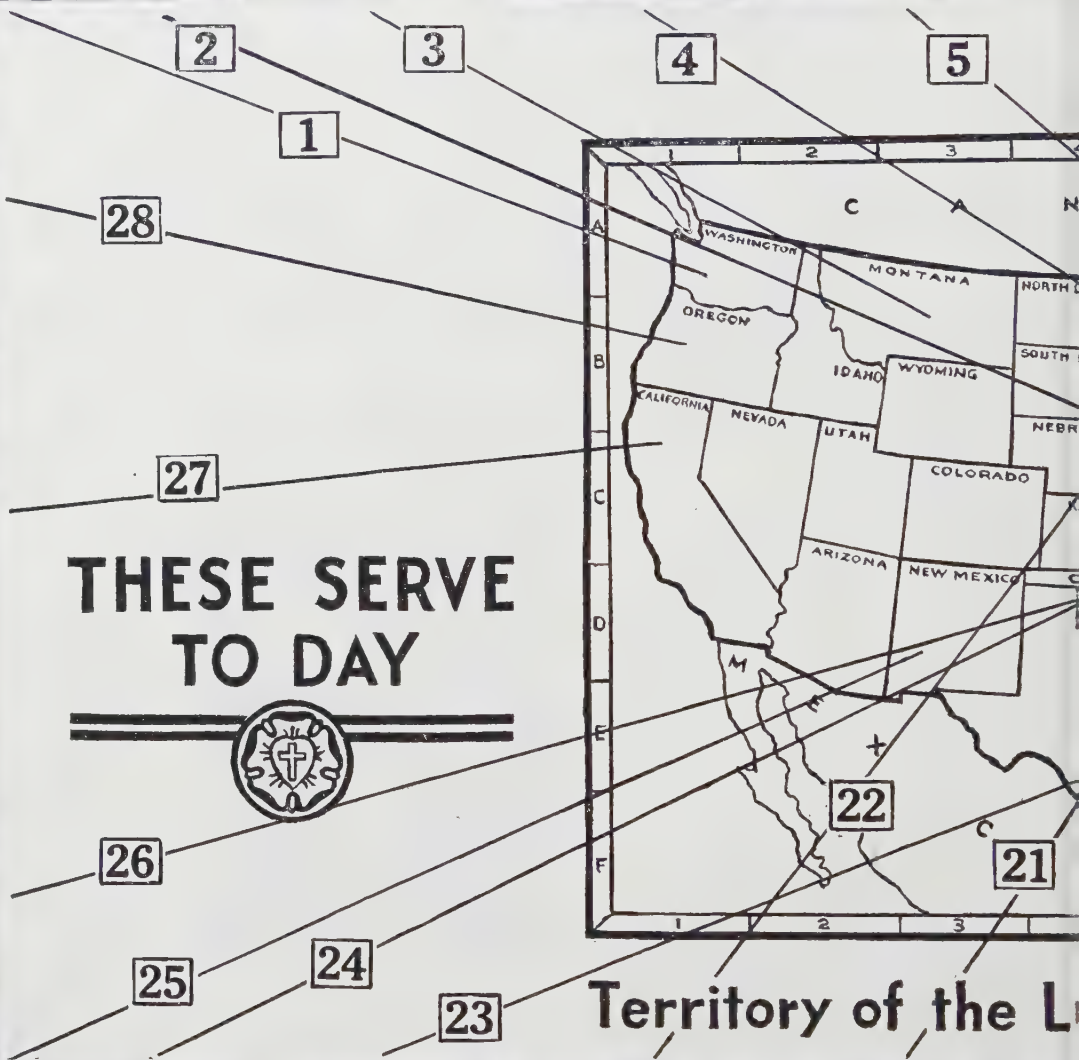
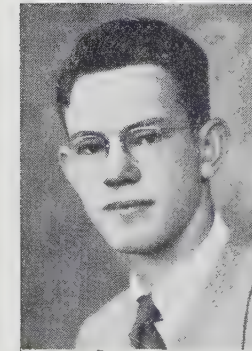
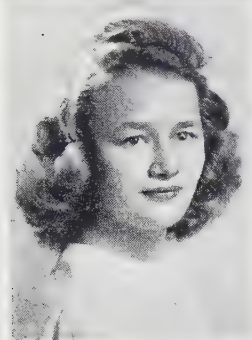
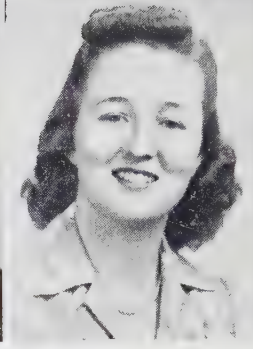
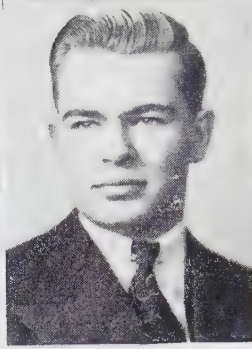
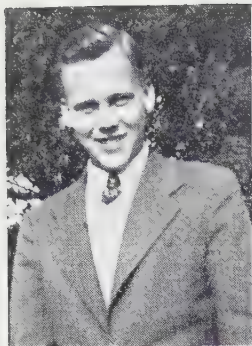
The conviction that the Church must maintain its ministry to the men called to service in the armed forces did not originate in the present war. Soon after the United States entered World War I, a group of Lutheran laymen (representing a number of Lutheran groups) met in Des Moines, Iowa, and created an organization to "further the religious, moral, and social well-being of the soldiers of the United States at the different camps or cantonments as well as upon the field of battle."

On October 19, 1917, the representatives of seven Lutheran groups met in New York to merge existing organizations and to plan necessary expansion. The new organization was named, "The National Lutheran Commission for Soldiers' and Sailors' Welfare." Dr. F. H. Knubel was elected President; The Rev. Lauritz Larsen, Secretary; Mr. Ernest F. Eilert, Treasurer.

The importance of the camp pastors during the first World War cannot be over-estimated. They were essential because the regular army Chaplain at that time was more of a recreational officer than a minister of the Gospel.

The Commission won the unique distinction of being the first agency to represent the various branches of Lutheranism in Washington. There were other phases of the Commission's

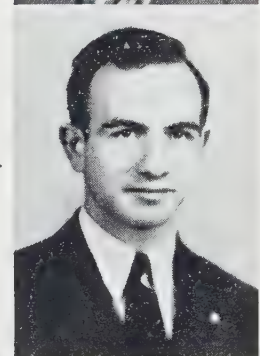
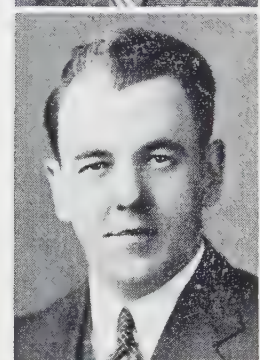
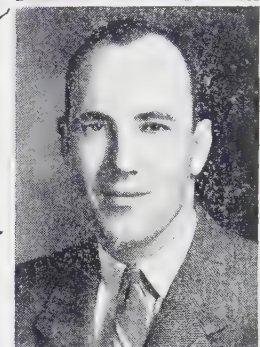
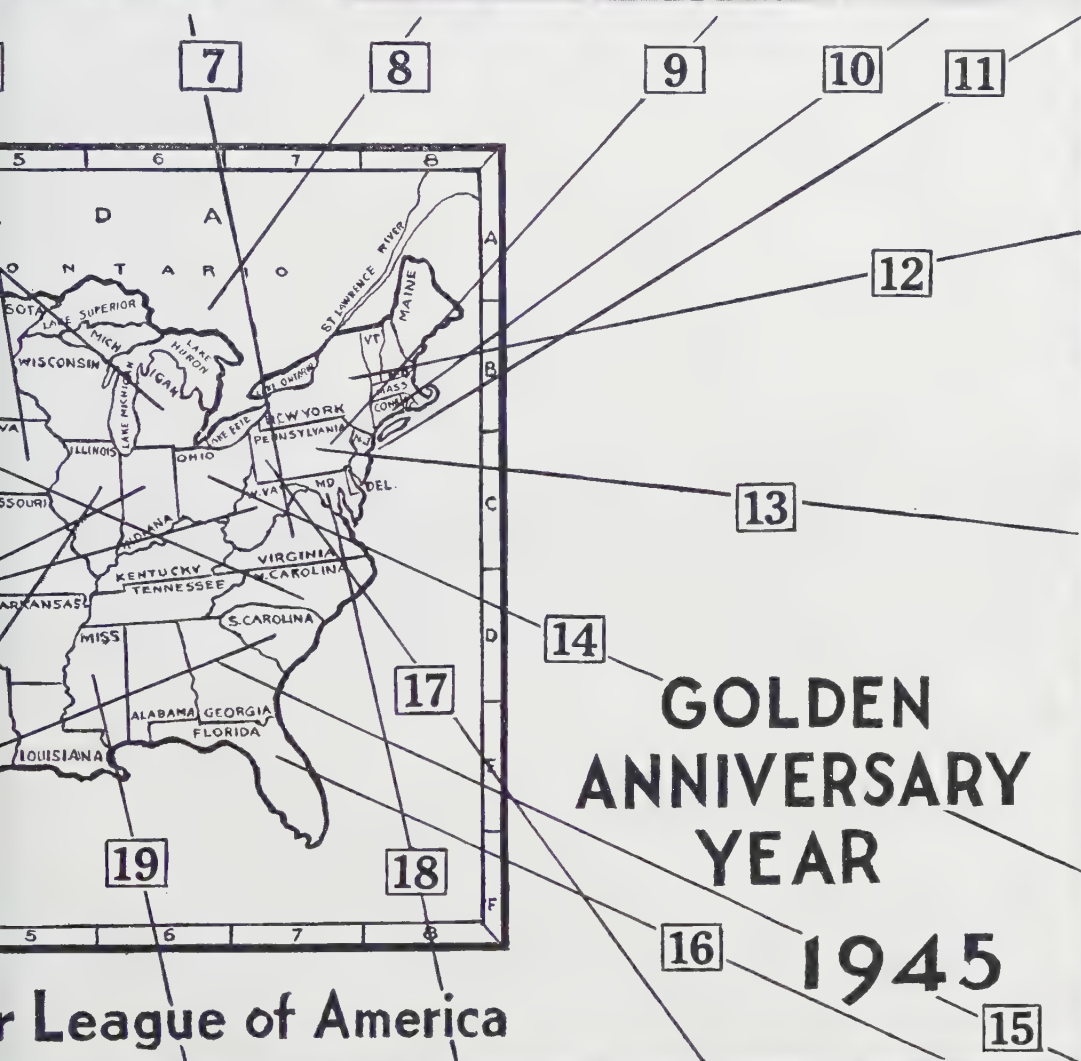
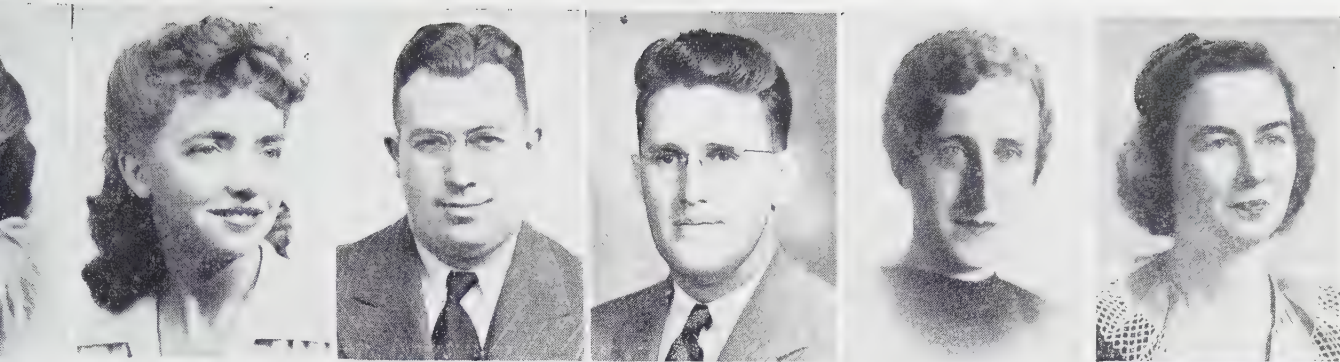
(Continued on Page 4, Col. 3)



THESE SERVE TO DAY



Territory of the L



League of America

GOLDEN ANNIVERSARY YEAR

1945



These Serve Today

Synodical and State Luther League Presidents in 1945

(Photos on pages 16 and 17)

1. John Ramberg,
Pacific Northwest District
2. Mabel Seagle, North Carolina
3. Angela Dawn Rapstad,
Montana State
4. Lawrence Bodin, Minnesota State
5. Marian Ryberg, Michigan
6. Helen Duncan, Iowa
7. Eleanor Sheets, Virginia
8. Garfield Raymond, Canada Synod
9. Vance Stouffer,
Central Pennsylvania
10. Gladys Gritz, Connecticut State
11. Laura Vroom, New Jersey State
12. Frederick Funk, New York State
13. Eugene Geiger,
Ministerium of Pennsylvania
14. Wray C. Smith, Ohio
15. Eleanor Upchurch,
Georgia-Alabama Synod
16. Myrtle Kaszner, Florida
17. William A. Mull,
Pittsburgh Synod
18. Harriett Reeves, Maryland
19. Ruth Crumpton, Mississippi
20. Clara Roitsch, Texas
21. Ann Schomogy, Illinois
22. Norman Schroeder,
Midwest Synod
23. Jeanette Coynor,
South Carolina
24. Esther Emrick, Indiana
25. John W. Fredericks,
Rocky Mountain Synod
26. Coliene Shaffer,
West Virginia Synod
27. Annita Buderer,
Northern California District
28. Shirley Liudahl, Columbia District

(Photos page 18)

29. Mildred Carpenter, Kansas
30. Arthur M. Wagner,
Manitoba District
31. George H. Mathes, Wisconsin

(Elected more recently)

32. Ruth R. Greve, Illinois
33. Harry M. Rohwer, Jr., Iowa
34. Bernice Pantel, Texas
35. Charles H. Stockfish,
New Jersey

(Photos not provided)

- William M. Mann,
Southern California District
- J. W. Klapper, Jr.,
Kentucky-Tennessee Synod
- Paul Kuenning, Nebraska

34

35

LUTHERANS LEARN IMPORTANT LESSON

(Continued from Page 1, Col. 3)

work. It sponsored the knitting of thousands of soldier's garments; maintained service houses in Baltimore, Boston, Philadelphia and New York; served interned aliens in Georgia and Utah; ministered to soldiers and sailors in hospitals; and launched intensive publicity programs of the Church. From these beginnings, Lutherans learned the effectiveness of working together. Soon afterward, the National Lutheran Council was formed. It has carried on the cooperative work resulting from that emergency. The present Service Commission is a part of the National Lutheran Council which owes much to its predecessors in World War I.



THANKSGIVING DAY, 1945, IN A LUTHER LEAGUE HOME

Father and Mother Are Former Leaguers

Jane and Jim Are Present Day Leaguers

For What Are They Thankful?

Oh, so much this year, including

Fifty Years of Luther League Work in the Church

How Will They Express Their Thanks?

They Will Give Thanks by Giving Generously to the

Golden Anniversary Fund of The Luther League of America

Leaguers and Former Leaguers Give Thankfully

THE GOAL—\$25,000.00 in 1945



By CONNIE
STRANDWITZ

FUN *in* NOVEMBER

Invitations

Write the invitations on pieces of cardboard cut into the form of a turkey or cornstalks.

Getting Acquainted

Make a puzzle by cutting up a piece of cardboard shaped like a turkey or pilgrim father. Give each guest a piece as they arrive. When all are ready, begin assembling the puzzle. If the group is large, several puzzles may be made, and each person will have to seek until they find the group to which their piece belongs. If you have more pieces than guests, hide some of the pieces in fairly conspicuous places, and the participants will have to search for the missing pieces.

Table Partners

Two boxes are provided with one for the men and one for the ladies. Names of different kinds of foods that "go together" are written on slips of paper, and put into the boxes. The men draw from one—the women from the other. They must then match foods and see who "goes together." For instance, Mr. Hot Dog looks for Miss Mustard; Mr. Pork with Miss Bean; Mr. Ham with Miss Egg, etc.

Corn Throwing Contest. For this game three containers are needed, a small bowl or pan, a medium-sized one and a larger one, possibly a dishpan. These are placed one inside the other. Players take turns in trying to throw three pieces of corn into the smallest of these bowls or pans. Five points are received for getting into the small container, three for the medium-sized one, and one point for the larger one. The player with the highest score may receive a prize.

Gobble

Small groups are selected for this game. Each group chooses the name of an animal. When the leader raises his right hand—while making an impromptu speech—each group makes a noise depicting their animal. When the leader raises his left hand, all groups are silent. When he raises both hands everyone gobbles like a turkey.

Cranberry Race

This is a relay. Four cranberries are given the leader of each group. These are placed on the back of the hand, and at a given signal he must go across the room and return without dropping the cranberries. If any drop off, they must be replaced before he can continue. When he returns the next runs, etc., until all have competed.

Apple Pie Race

Give the leader of each group an apple and a pie tin. The first person must place the pie tin on his head, place the apple on top and run across the room. If the apple on pie tin rolls off, he must stop and replace it before continuing. When he returns the next person does the same, etc., until all have run.

Giving Thanks

Groups are selected, and the old faithful of charades is introduced. Each group is instructed to prepare a stunt or charade of something for which they are thankful. They need not be serious, but rather should be something funny, such as being thankful for your brains, for their beauty, for their popularity or any humorous stunt you can prepare.

Pumpkin Hunt

Small cardboard or paper pumpkins are hidden around the room. As each person recovers a pumpkin he is rewarded with three pieces of candy corn. The corn so won will be used to play the next game.

Pin the Head on the Turkey

This is played the same as "Pin the Tail on the Donkey." A large paper turkey is needed, minus a head. Each player is blindfolded and given a paper head, with a pin for attaching to the body of the turkey. Any who do not put the head in the proper place will be asked to pay a forfeit. Forfeits suggested are: Keep yawning until you can make someone else yawn; say the alphabet backwards; stand in the middle of the room in the varying positions suggested to you by six people—and others of your own choosing.

Snapping Turkey

Now have those who did not pin the head on properly leave the room. Blindfold them and bring them back in the room, and ask them to put their finger on the turkey's head, now attached. As they attempt to find the proper place, someone should be standing near the paper, and place a small toy snapper on the outstretched finger. The reactions will be very interesting to watch.

Refreshments

Toasted cheese sandwiches, cider and pumpkin pie will make good refreshments for this November Party. Or doughnuts and cider—or doughnuts and coffee may be substituted. Apples, raisins and nuts might also be placed on the tables for the guests.

NEWS FROM THE LEAGUE FRONTS

WORK CAMP PROJECT OF NEW YORK CITY LEAGUERS

The New York City District Luther League has a project which it feels so worthwhile that others may care to give the idea consideration.

For the past five years, during the month of June, weekends have been devoted to work-camp. The object is to recondition and get into operating order the New York City Inner Mission camp for underprivileged children, which is located fifty miles away from the city. Leaguers apply themselves to the project from Friday evening through Sunday. The most important part of the weekend is the Saturday program of eight hours of physical labor. This includes washing windows, putting up screens, airing mattresses and pillows, airing and shaking blankets, cleaning the cottages and the infirmary, painting porches, cleaning the pool, cutting grass and an almost endless number of other necessary chores. It's hard work, but work which gives in return great satisfaction because it's for the hundreds of children that use the camp during July and August for two-week periods. After four weekends of work camp, the buildings and grounds are ready for use by the children.

The eight hours of labor on Saturday do not leave the rest of the weekend entirely open for play. The campers divide up into KP teams to prepare and clean up for meals. On the whole, the meals compare very favorably with those of the best hotels in New York. The cost per work camper is \$1.00 a day, or \$2.00 for the entire weekend, plus railroad fare. The eight hour work period ends at 4 P. M. Saturday when the "laborers" make a mad dash for the swimming pool at the bottom of the hill. From then on the weekend is fun. If one of the boys brings along a victrola, there is square-dancing on the paved walk between the Mess Hall and the Dorm. After some good exercise in square-dancing, it's grand to gather round the camp-fire. The evening programs vary from a moonlight dip on a nice night to indoor games, bridge parties or singing round the piano, should the weather not be good. Often the occasion arises for group discussion.

Camp Wilbur Herrlich offers the most beautiful setting for an open air service for Sunday morning. Usually different Leaguers plan or take part in



N. Y. City District Leaguer at
Work Camp, 1945

the service. When looking across the valley to the hills beyond, one cannot help but think of the 121st Psalm, "I will lift up mine eyes unto the hills from whence cometh my help." The favorite hymn year after year is "Beautiful Saviour."

For the past two years the District has planned a September Reunion Weekend when \$6.00 is charged for the weekend, making a profit of \$4.00 per person. This money is given in a lump sum to the Inner Mission Society for camp improvement. On June weekends it is advisable to limit the group to twenty, if possible. However, for the September weekend, when a cook is hired, the camp can accommodate 60 adults.

A work-camp program such as this has countless values. The responsibilities in connection with getting the camp ready for use are taken by the Leaguers. Many new friends are made. Campers learn a new respect for labor and the laboring man. The weekend chaperone is often a minister from the Inner Mission Society, thus giving first-hand information about the work of that organization. We see our ministers in a new light—at labor and at play. Leadership is developed through planning the social programs as well as the devotionals. It is a definite service to the Church.

—Lillian Martin

PITTSBURGH'S NORTHEAST CONFERENCE CONVENES AT FIRST CHURCH, WARREN

Over 100 members and friends of the local Leagues of the Northeast Conference Luther League of the Pittsburgh Synod gathered in Warren, Pa., on Sunday, June 24th, for their annual convention. Both afternoon and evening sessions were held in First Church. The theme of the convention was, "Be Christian! Live Helpfully, Search the Scriptures, Win Others!"

The meeting was called to order by the President, David Leidig of Warren, at 3 o'clock, following a half-hour period of registration of delegates and visitors. A short period of devotions in charge of John Schueltz and Miss Barbara Benson, Warren Leaguers, was followed by words of greeting by Miss Pat Kolpien, President of the host League. A response was then given by Mr. Leidig.

Growth Reported

A routine business session then got under way, with reports given by various officers, secretaries, chairmen, and local League presidents being in order. There were several highlights among these reports, one of which was that of the Extension Chairman, Guy E. Wilson of Timblin. He reported that the constitutions of three new local Leagues had been submitted by these groups for entrance into the Conference League.

The three new Leagues are Shannondale, Mayport parish, Rev. Paul Trout, pastor; Clarion, Rev. Everett Smail, pastor; and DuBois, Rev. J. C. Klingensmith, pastor. These Leagues were admitted at a meeting of the executive committee. This makes a total of four new Leagues during the past year, as Eddyville of the Ringgold parish, Rev. Guy M. Wilson, pastor, was admitted at last fall's rally.

The Publicity Chairman, Reese Snyder of Timblin, reported that "The Commentator," official paper of the Conference League, had been revived after a lapse of several years and that three issues had been published during the year, a Thanksgiving, a Lenten and a Lutheran World Action issue.

New Officers Chosen

Election of officers resulted in the choice of the following: President, Guy

(Continued on Page 22)

GRACE, WAYNESBORO, VIRGINIA, LEAGUERS TRANSFORM ROOM

TAKE an energetic Lutheran pastor and a group of "live wire" Luther Leaguers and call their attention to an empty basement room in the parsonage, and you can bet your last two bits that it won't be too long before that extra space is being used to good advantage somehow.

While you're searching your pockets for that two bits, we'll tell you why the foregoing statement is such a "sure thing."

Some time ago, Pastor Robert J. Schenck, of Grace Lutheran Church, Waynesboro, Virginia, found that there was a basement room in the parsonage that was not being used and, figuring that many minds were perhaps better than one, said one night at Luther League, "There's a room over in the parsonage that isn't being used. It's in the basement and if you want to fix it up, it's all yours!"

A few knowing glances and a hint or two of grins swept the group of Leaguers, and before the meeting was over, whispered plans were afoot—first, the place had to be swept and scrubbed; then a survey made of color schemes that would be cheerful and gay. Maybe an odd piece of furniture could be begged from a councilman; there were some old pews somewhere that might do for . . .

Well, to make a long story short, Joe found the pews and with them, a can of bright red enamel. Somebody showed up with a brush and in no time the pews, the brush, Joe and everything within reach were painted a brilliant red.

Pastor Schenck succeeded in getting his wife out of the house long enough to donate to the cause some bookcases from his study. A former Luther Leaguer in the congregation, sensing what was up, made curtains for the windows and some cushions for the pews.



The heart of Grace Luther League, Waynesboro, Va.—Front row: Jim Brower, Joe Moyer, Bill Brower; Second row—Jean Gumm, Estelle Wood, Jean Moyer, Lois Steppe, Ellen Moyer; Standing—Peggy Moyer, Mrs. Schenck, Pastor Schenck, Binford Chew, Anne Moyer.

A ministerial student from the congregation, several states away, hearing of the project, sent a pressed-wood plaque of the Luther League shield. Not to be outdone, Pastor Schenck quickly produced the League Coat-of-Arms to be placed on the mantel.

Another interested member of the congregation gave a pretty rug and still another sent the Leaguers drapes to blend with the curtains.

Joe, after spending several days on the back porch steps with a bottle of turpentine, got cleaned up sufficiently to go round up an old Victrola and some records. He also saw to it that a bulletin board was made and placed on one wall of the room to post League notices.

By this time, the League Room, as the Leaguers were calling it, began to take on a healthy look. Naturally, with as many people involved in its establishment, word got around that "you

oughta see what the League's done over at the parsonage."

The Young Married Couples' Class in the Sunday School took one look, and went to their knees en masse begging to be allowed to use the room during Sunday School in which to meet.

Improvements are being added all the time, and what used to be a dull and drab four walls, two windows and a door, has now been transformed into a Youth Center for Grace Lutheran Church. The project, as well as "cementing" an already compact little group, has been a means of drawing other youth to the church for wholesome recreation.

It may be "cause" and again it may be "effect", but at least it's not surprising that the League has produced a Synodical Luther League president, a Conference president, several synodical secretaries, and its share of conference secretaries.

PITTSBURGH NORTHEAST CONFERENCE

(Continued from Page 21)

E. Wilson, of Timblin; Recording Secretary, Miss Helen Schulz, Ridgway; Assistant Secretary, Don Wagner, Reynoldsville; Treasurer, John Schueltz, Warren; and Statistician, Mrs. Don Daugherty, Reynoldsville. The new officers chose David Leidig as Executive Secretary for the new term.

Roy Henrickson of Homestead Park, Pittsburgh, President of the Pittsburgh Synod Luther League, was present at the convention and gave his usual helpful remarks regarding the synodical work.

Following the business session a beautiful vesper service was held in the church sanctuary with Rev. H. A. Rinard, Acting Pastor of the host church, officiating. Rev. Nord Gustafson, Pastor of the Swedish Lutheran Church, Warren, was the guest speaker and spoke very inspiringly on the convention theme. Music was furnished by the church choir, with two vocal numbers, one by Miss Dale Holcomb, who sang beautifully "The Lord's Prayer", and another by the choir who gave the anthem, "The Cherubim Song." As a part of this service the Ridgway Leaguers, with Pastor R. C. Lauffenberger in charge, presented a short program in recognition of Leaguers in the armed services.

In the evening a banquet was served and a program was presented in the basement of the church. 134 delegates and guests sat down to a delicious (and rare) baked ham dinner served by the ladies of the church. For the program Curtis Goodwin of Warren ably served as toastmaster, with Rev. Lauffenberger as the guest speaker. Remarks were given also by Rev. H. A. Rinard and Mr. Henrickson. A musical program consisting of numbers by a piccolo trio, a male quartet and a pianist, all Warren Leaguers, was presented and well received by the audience. The new officers were installed by Rev. H. A. Rinard as a part of the evening's festivities.

—Reese Snyder

Young People's Topics For November

PLEASE NOTE! Luther League workers who are now renewing their activity after a period of inactivity will need an explanation of where the topics study materials are now to be found. All of the material for **Young People**, those 18 years old and over, both the basic and the supplementary material, which was formerly published in the old quarterly, is now printed in this place. The **New Senior Quarterly** carries the material prepared for the Senior High School group. The **Intermediate Quarterly Helps** carries all the material for Intermediates.

TOPIC STUDY FOR NOVEMBER 4 » »

XXII—Trinity

TOOLS OF RIGHTEOUS LIVING—INTELLIGENT DECISIONS

Matthew 6:22-24

By Rev. John P. Shannon, Minneapolis, Minnesota

● Preparation

This topic may be presented in the form of a panel discussion, each participant discussing one of the component parts, followed by a brief forum discussion to round-out the conclusion of the panel.

If the topic is presented in the usual form, it may be concluded with a self-examination quiz such as is found in the Leadership Text, "My Progress" ((Nolde-Hoh), Chapter 1. Or it may be concluded with a test of one's ability to make intelligent decisions. Difficult decisions on current problems which must be faced by youth today could be submitted by the individual Leaguers and voted upon by the assembly.

Additional ideas may be gleaned from the Leadership Texts and from the **Christian Youth Series** prepared by the Parish and Church School Board of our Church.

● Program

Quiet Music

Hymn: "O Holy Spirit, Enter In" (153 CSB)
Prayers: Collects No. 4 and 8 (CSB)

Responsive Reading:

Psalm 119 (Parts I and II)

Gloria Patri (Sung or Said)

Hymn: "May We Thy Precepts" (269 CSB)

The Offering

The Scripture: Matthew 6:22-24

Poem: "A High Way and a Low"

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—John Oxenham

Hymn: "I Was Made a Christian" (552 CSB)
(May be used as a solo)

Topic and Discussion

Hymn: "O That the Lord Would" (275 CSB)
The Lord's Prayer

● The Topic

Intelligent Decisions

"A penny for your thoughts." How many times we are brought "back to earth" by some little remark like this. But the fact seems to be that whether at work, at play, or at rest, one's mind works continuously. The working of the mind resolves into thoughts, ideas, desires, and inevitably leads to an endless stream of decisions that determine our every action. That which is on

your mind, therefore, ought to be worth more than a penny.

Types and Degrees

There are two kinds of decisions, good and bad, or intelligent and foolish. You made a good, an intelligent, decision when you determined to come to this meeting. Some might consider this a small matter. The important fact is what you are, your character, your ability, your ideals. This is determined by the myriad of seemingly unimportant decisions you make every day: what shall I read? what shall I do? what shall I say? where shall I go? what shall I listen to? whom shall I meet?

We must see where we are going. "If thine eye be single, thy whole body shall be full of light." All our decisions should be based on one great purpose. That purpose is to know and to do the will of our Father in heaven. The way, the truth, and the life is seen in Jesus Christ. Our eye, therefore, must be on Him. The result will be a righteous life.

Every decision we make, whether good or bad, whether seemingly important or unimportant, will have a part in molding our characters and giving direction to our lives. Every decision made adds another link to the chain of habits that forms the pattern of our lives. If our decisions are intelligently made in accordance with the will of God, the result will be a beautiful coat of armor, protective and useful. If our decisions are unwise, the result will be a raveled mesh of binding chains that hinder and weigh down.

Component Parts

Every decision is dependent upon sentiment, reason and faith. If only one of these motivates the decision, it will likely be a poor decision.

Sentiment may mean seeking after that which gives pleasure. Now some

pleasures may be good for us and some may be bad. It depends on what direction they lead us in the way of life. We have all seen the cow on the two-acre farm, staked to its little grass feeding lot. She eats and is contented and gives forth good milk. But, place that cow in the field without a restraining rope and she will stray to the tall corn and eat until she is sick; or she will catch her head in the rail fence in an effort to reach the green tuft of grass on the other side. Like the cow we must be kept from pleasures that would harm us or cause us to do harmful things.

Sentiment may be based on selfish feelings alone, and that is bad. Or it may be based on a desire to indulge those who are near and dear to us, and that is equally bad. In the book, "The Lutheran Pastor" by the late Dr. Gerberding, the author remarks that what every pastor needs above all else is "a little sanctified common sense." Now "common sense" is not common at all but is usually attributed to an individual who always says and does the right thing at the right time. To do this one must walk the holy way continuously in love and truth. When our sentiment is a part of Christian love it will give the right direction to the decisions based upon it.

Reason

But no decision should be based on feeling alone. It should also rest upon reason. We should consider what we are about to say or do in the light of what the end result will be for us and those around us. We should reflect on the motive for our decision. When Jesus set His face toward Jerusalem in those last days before the crucifixion He knew to what it would lead, but He understood the necessity for His action for He saw the victory on that way.

We need to be more objective in our thinking. But we must guard against becoming too impersonal. Our thoughts behind our decisions should be less subjective, but the object of our thoughts should be God and His people. Similarly, it is not enough to be logical in our reasoning. Our logic must be premised in truth. If we begin with a false idea or standard, our decision may be reached logically and

(Continued on Page 27)

TOPIC STUDY FOR NOVEMBER 11 » »

XXIII Trinity

TOOLS OF RIGHTEOUS LIVING—HABITS

Matthew 7:17-25

By C. P. Harry, D.D., Norristown, Penna.

● Preparation

Have one piece of paper folded and another not folded. Use to illustrate the force of habit. Or demonstrate how drops of water tend to follow the same path once it is established on a surface.

Have someone prepare a list of things done mostly by habit; such as, the procedure in dressing, eating, turns of speech, etc.

● Program

Hymn: "Teach Me, My God" (262 CSB)

Prayer: O God, Thou hast made us as we are. Help us to understand our habits and how they may become a great help to righteous living on our part and to Thy glory in Jesus Christ, our Lord. Amen.

Hymn: "Jesus, My Truth" (340 CSB)

Reading of the Scripture: Matthew 7:17-25

The Topic and Discussion

Prayer: O God, Thou hast given us habits for ease and strength of living. Give us also Thy Spirit so that our habits may always be good and helpful in Thy divine grace. Through Jesus Christ, our Lord. Amen.

The Offering

The Lord's Prayer

Hymn: "Forth in Thy Name" (455 CSB)

Bless we the Lord: Thanks be to God

● The Topic

Habits—Tools of Righteous Living

Habits are our customary actions. They are the result of doing the same thing in the same way many times. They become so much a part of our way of living that most of them are involuntary. There are habits of thought as well as of action and of speech. There are also habits of feeling which set our moods and make us the sort of persons we are.

Unnoticed

Most of our habits are formed without our knowing it. When we are small our parents teach us to do things in a certain way, until at last we have learned. Then that way of doing becomes our habit. So we have learned to walk. Our parents taught us. Now we just get up and walk without thinking about it. But each one walks differently, so that not only your dog knows your step, but many others can pick you out in a crowd just by the peculiar "gait" or habit of walking you have. So it is with talking. At first we just make awkward sounds. Soon we learn by imitation to form them into words which mean something. Then we talk. But each of us has little peculiar habits of speech, so that even over the telephone we know Jane from Mary. We just pick these habits up. There are many other habits of course. Most of what we do is done habitually. It becomes hard for us to

do things any other way. Just try talking like someone else, or even to disguise your voice, and see.

Deliberate

Not all habits are acquired unconsciously. We may deliberately decide how we are going to act and what habits we will have. We do not have to be governed by our habits unless we want to be, or are lazy. We can select what we want to do and how it is best to do it, and thus acquire most valuable habits. This is the purpose of all athletic training—to get the best habits of action (called "good form") so that we can do our best spontaneously. That is the purpose of military drill, of piano practice, of voice culture, and of ten thousand other things which go to make up our lives and activities. We can become the sort of persons we want to be if we deliberately cultivate the right sort of habits. An excellent little book on this is "The Direction of Desire" by Stanley Bligh.

Mental and Moral

We often think of habits as being chiefly physical acts. But perhaps the more important habits are mental and moral. We can form habits of attention or inattention, of alertness, of cheerfulness, of reverence, of telling the truth or of lying, of honesty and dishonesty, of thinking of God or of never thinking of Him, and so on. Young people can make themselves into almost any sort of personality they really desire. A little effort, watchful of the thoughts that come into our minds, encouraging those which are going the way we want to go and checking off the others—and before long we will become much the sort of persons we have taken as our ideals. This is a serious responsibility. Perhaps the greatest responsibility we have as young people. We make ourselves, our futures, our fates by the things we allow to become habitual in our minds and morals.

Moods

Many people have a big handicap because they are in a bad mood most of the time. Inferiority complexes, fears of this or that, inflated ego, and others like this hinder many from success and happiness. Good humor, helpfulness, kindness, thoughtlessness of oneself, and many others lead to fine

personality. So ways open into happiness and everything becomes bright and cheerful. You can be an old grouch or you can be like a fresh breeze, but you can not be both. And what you are will be decided by no one but yourself as you form patterns of habit to meet every situation in life.

How Come?

Many habits are learned without knowing it in childhood. Others may be deliberately cultivated. Some come by imitation. This, too, may be conscious as we try to be and act like someone we admire, or unconscious as we tend to be like people we go with. That is why it is important to choose good companions. Their ways will become our ways before we know it. So one of the best ways to bring anyone to Christ is to be a good **Christian** friend. In a little while they will be following the Saviour, too, if we are faithful to Him ourselves. We pick up habits from others or sometimes because a certain way seems the easiest way and we get to doing it. We imitate those we admire and those with whom we associate. We deliberately choose to cultivate certain habits or traits and drill and practice them until they become second nature.

And Why?

God has given us habits so that we can live more easily and effectively. Think how hard it would be if you had to give the strict attention to tying your shoe or your tie that you had to give the first few times. What pleasure would there be in eating if we had to give all our attention to handling knife and fork or spoon as we had to do when we first learned? Without habit no one could make much progress and life would be truly **hard**. But habits not only make life easy, they make it efficient. Only when we have learned to forget our fingers can we type well or play the piano. Only when the high jumper has gotten such form that he no longer thinks about it, can he break records. Only when we have acquired the habit of being naturally cheerful and friendly, do we make a good impression. Only when we forget ourselves and let ourselves go in the line of the habits we have formed, do we do good work and succeed.

Reverse?

Habits may be changed as well as acquired. The rule for forming a habit is to start strong and allow no interruptions. So to break a habit do the opposite every time until the opposite habit has replaced the one you wished to break. We must never say, "I cannot help it." After all, we still do control if we wish to do so. With per-

(Continued on Page 27)

TOPIC STUDY FOR NOVEMBER 18 » »

XXIV Trinity

TOOLS OF RIGHTEOUS LIVING—SOCIAL RELATIONSHIPS

I Thessalonians 4:1-12

By C. P. Harry, D.D., Norristown, Penna.

● Preparation

This meeting should in itself be an experience in delightful and helpful social relations. Prepare to have a Tea or a light supper. Arrange the room in as home-like a manner as possible or have the meeting in a home.

Some should be selected as hosts and hostesses.

Some should be asked to render musical numbers or readings.

Make it a model meeting for sociability, such as we would all wish to have frequently in our homes, clubs, etc.

● Program

After the Guests (members of the League and friends) have arrived and been introduced to each other or put at their ease by the graciousness of the hostess and the host:

Sing: "Pleasant Are Thy Courts" (422 CSB)

Leader (the host) greets all courteously and explains we are to experience how social relationships are "tools of Righteous Living"

Musical Number: Selected and played by a member of the League

Prayer by the Leader: O God, Thou hast made us for each other and our lives are incomplete alone. Help us so to use the graces of social fellowship and to consider them together that we may be aided in Righteous Living, for Christ's sake. Amen.

Vocal Number: Selected and sung by a member of the League

Topic and Discussion: Members are seated at ease about the pleasant room

Sing: "O Blessed House" (416 CSB)

Musical Number: By a member of the League (or vocal)

The Offering

The Lord's Prayer

Bless we the Lord: Thanks be to God

● The Topic

In our consideration of Righteous Living social relationships are one of the main tools by means of which we can really live righteously.

We Are Not Alone

We live together. Indeed, it is a little hard for us to think of living righteously unless it is together. A hermit may be a good man and have plenty of quiet enjoyment and do no harm to others and yet, except as he has relationships with other people, we can hardly think of him as righteous. We may have certain virtues and vices alone, but righteousness and unrighteousness involves social relationships. God made us that way. In the Bible it says, "God saw that it was not good for man to be alone and He made an help-meet (or mate) for him." We cannot be righteous alone. If we stay alone, then we cut ourselves off from the chance of being righteous. We must have social relationships. They are necessary tools of Righteous Living.

Family

The first system of social relationships in which we have the chance to be righteous is in the home. When we marry and have children we establish a complex of relationships along which righteousness in us has a chance to show itself. Husband and wife, child and father, child and mother, the mother-father relationship to the child, then brothers and sisters, and the increasing complexity and richness of these relationships increase the opportunities to develop, cultivate and practice righteousness. It is in the Family and our relationships there that we first learn righteousness. As a father maintains his dignity and justice and kindness, straightening out the tangles in the home relations, he helps everyone in it to experience righteous living. As the mother with her kindness and tenderness heals the hurts not only of body but of soul and heart in the collisions of family life, righteousness is experience and learned by all. Brothers and sisters living right help each other to live right and to experience righteous living. And as they grow up and come into comradeship with their parents and perhaps later care for them in old age, the full richness of the family as a field and matrix of righteous living floods life. This primary group of social relationships is a ready and very useful tool of Righteous Living.

School

The next group of social relations into which the child is brought is the School. Perhaps the kindergarten first or a neighborhood group in a home, but essentially the new group is a school; that is, a system of relationships not founded on blood relationship but on association for a common purpose. The purpose in school at first, and indeed always, is to learn to live together—to have righteous social relationships. But the spirit and atmosphere of the school is different from the home, and it ought to be. It is colder, sharper and throws the individual more on his own, while at the same time it knits him in close common relations with those of his own age and unites them with a common purpose, whether it be to learn or to play. Here we learn righteous living with others in still more complex and voluntary relationships. School and

college life and the social relationships developed there are a major factor in the development of the ideals, principles, and spirit which make righteous living on our part strong, desired and practical.

Clubs, Teams

Both in and out of school, each one tends to become more closely associated with certain persons in common pursuits. There are all sorts of clubs drawing us closer together. Relationships within the clubs and between them and with members of other clubs expand and enrich the opportunities for righteous living. As we meet these increasingly complex problems, we are better and better prepared to practice righteous living, and by practicing it we grow stronger in it. Whether our club is for athletics, research, drill, sociability, prayer, or any other purpose we may have in group activity, it furnishes the elements necessary for practice in righteous living in our personal, group and external relationships.

Luther League

Luther League is a special form of social relationship. In a real sense it is a club. One in which we work together to learn to serve Christ better in our Church. That is, Luther League is a tool of Righteous Living. It is a most valuable one. Its varied activities are all planned for that end. In it we have the best club we can have if we make it so, and the very best help in righteous living. This meeting in which we are participating should be such an experience of the value of our League in helping us to do right.

Church

Our congregation is a system of social relationships, too. Theologians talk of the Church as the mystical body of Christ, and that is true. However, the mystical body is organized into concrete groups—congregations and churches—which afford such social relationships as help or should help in righteous living. That is what the Church is for. In it we "edify" one another—build each other up in doing right and in believing in God. In many ways it is the most valuable complex of social relations we have, and it, more than any other, is devoted to righteous living.

Friends

Most of our friendships grow out of these complexes of social relationships about which we have been talking. That is one of their purposes. Friendship promotes righteous living. "Ye are my friends if ye do whatsoever I command you," Jesus said. Our friendships promote our character and lead to righteousness or unrighteousness.

(Continued on Page 28)

TOPIC STUDY FOR NOVEMBER 25 » »

Last Sunday after Trinity

TOOLS OF RIGHTEOUS LIVING—COMMUNITY RESPONSIBILITIES

I Thessalonians 5:11-28

By C. P. Harry, D.D., Norristown, Penna.

• Preparation

Well in advance the League should request several of its members to make community surveys covering such subjects as **health, recreation, education, beauty, business opportunities, religion, care of sick, needy and underprivileged**, and be ready to report on them at the meeting. How does your community stand in these matters?

On the basis of these reports a graph should be prepared showing how your community stacks up, and, if possible, a similar graph for a neighboring community of about the same size. Perhaps you could exchange information with a League in another place in order to set up your comparisons and help your members realize Community Responsibilities better.

• Program

Hymn: "Lord, With Glowing" (297 CSB)

Leader: We will consider at this meeting how our Community Responsibilities enable us to live righteously and to what extent it appears we are using these opportunities in our Community. First we should pray.

Prayer: O God, in causing us to live together Thou dost open doors of opportunity for righteous living; help us, we pray Thee, not to be slack in entering those doors, and to use these opportunities to Thy glory; through Jesus Christ, our Lord. Amen.

Scripture: I Thessalonians 5:11-23

Hymn: "From Ocean Unto Ocean" (494 CSB)
The Topic and Discussion

Hymn: "Thou by Heavenly Hosts" (495 CSB)

Prayers: By members of the League

The Offering

The Lord's Prayer

Bless we the Lord: Thanks be to God

• The Topic

Community Responsibilities —Tools of Righteous Living

Besides the tools of Righteous Living afforded by the Social Relationships discussed in the last topics, there are the more formal, and we might say "legal" responsibilities which come with living in a community. There are responsibilities which we each have and which we cannot avoid without guilt, just because we are living in a place and time such as ours is. We live in community life. There are many things connected with community life which are our responsibilities as people living in the community and which become for us tools of righteous living.

Health

Perhaps we think of health first. It is basic in many ways. Living in a community we have responsibility as to the health of the community. There are quarantine regulations. There are regulations about the disposal of garbage. There are public health matters—information, clinics, hospitals, insurance, water supply. If these things are

not being cared for in our community, they ought to be. We have a responsibility to see that these are provided for, and others may be added—testing of milk, inspection of meat, refrigeration facilities and regulations and many others.

(At this point the report of the Leaguer or Committee which has been making a survey of the health conditions of the Community should report. The members of the League should consider what it shows and take proper action on that basis.)

Education

Even the savage arranges for the proper education of the children of the tribe. They may not go to school as ours do, but there is a serious and often intricate and carefully enforced course through which the young of the tribe pass in preparing to take their place as leaders of the tribe. Public Education in America is one of our distinguishing features. No community is satisfied, and none should be, without adequate schools, libraries, laboratories and other educational facilities. This is a community responsibility. The local school board is one of the agents for discharging this responsibility. But every person is responsible and should note what the public boards are doing or failing to do. Interest and intelligent participation in these matters is part of righteous living. Neglect is unrighteousness.

(Here have the report on Education in our community.)

Beauty

Perhaps few think of the beauty of the community as their responsibility, or as a means of living righteously. But it is. Ugliness is always associated with sin, either as its result or its cause. Beauty and holiness belong together and help each other. Rows of tenements are not inspiring. The industrial section of most towns is ugly. Narrow streets, treeless and bare, are cramping in their influence. The sordidness in which many have to live is a sad commentary on the Christianity of others living in beauty in the same community. Some of the ugliness no doubt is the result of sin. Slovenliness accompanies vice. Greed prevents industry from beautifying its plants in many instances. But that is only saying in another way that the beauty of

the community is a tool of righteous living. As we are interested in beautifying our community and keeping it, so are we interested in its righteousness. Neither our sloth nor our greed should prevent us from making beautiful the place in which we live with others. Rather our zeal and love should make it so.

(Here have the report on the Beauty of your community.)

Recreation

Many communities are waking up to the fact that it pays to have good recreational facilities available for all. Probably the YMCA led the way. Now it is a poor community indeed which does not have some form of public recreation available—baseball park, swimming pool, tennis courts, golf course, stadium for football and other features, music hall, museum (which might also be classed under education). But much more can be done in most places. Providing for the public happiness and welfare in recreational facilities is a righteous deed. Taking part in such is living righteously. What does our community do?

(Here have the report on Recreation in Our Community.)

Then make decisions as to what the League may do in promoting this tool of righteous living in your community.

Religion

There is no community in the world without religion. Even in atheistic Russia, religion still is strong and growing stronger. France tried to do without religion a century and a half ago. It did not work. The experiment did irreparable damage. Yet in many of our communities today religion is not strong. Provision for real religion is lacking. It is just as bad to have too many churches as it is to have none. Every gardener knows he must thin out his seedlings if he is to have healthy plants. Too many churches not only spoil each other's possibilities, they disgust many of the people and by their very multiplicity prevent sound religious spirit in the community. Religion is so important in every life and in the life of the community, that nothing but the very best planning and the most effective facilities should satisfy any one who would live righteously in any community. Here is how we stand. (Report on Religion in our Community)

Business Opportunities

Business, in spite of the profit motive, survives only as it serves. The business of the community is the community at work meeting human needs. Business ought to be diversified, not only for community safety, but much

(Continued on Page 28)

TOPIC STUDY CONTINUATIONS » »

For NOVEMBER 4

(Continued from Page 23)

still be very wrong. The reason for our decision must be unselfish, unbiased, and based on truth (God's Word).

Faith

Back of every decision there also lies faith. When we make a decision we have faith in ourselves. We believe that we can say or do this thing without harm to self or to others. We who are Christians know that we are sinners and cannot rely on ourselves. We know how we and others are constantly erring. We need faith in ourselves but that faith must be upheld by a greater faith. We need faith in others. We have faith in natural laws, in material things, in mechanical inventions. This depends upon experience, and we must reckon with this in our decisions. But we also know how transient our conceptions of things are in this rapidly changing and growing world. And as the natural laws which men have discovered, the comprehension of matter, and the revelations of science continually change our views, so is our complete faith in other men weakened. We must have faith in one who is omniscient and omnipotent, one whose word is truth. We must have faith in God and believe His Word. All our decisions should be made in the light of what God's Word declares.

Conclusion

Our sentiment, our reasoning, our faith must grow out of the study and comprehension of God's Holy Word. The rich young ruler who came to Jesus to find what he must do to be saved had the right sentiment, had reasoned well. But he made a fatal decision to walk the other way because he lacked the faith in the Word of God.

If all your decisions are made on the basis of sentiment that springs from the Love of God, and reason that begins with the Truth of God, and faith that holds to the omniscient God, the pattern of your life will fall naturally into the Way of Jesus Christ.

And you will become a righteous man at the hand of God.

• Illustrative Material

"Man is distinguished from other creatures," wrote Cicero, "chiefly in this: That the desires and actions of the latter depend only on transient impressions upon the senses; while man, endowed with reason, seeks the causes and consequences of things and lays down a fixed plan to live by."

"And chiefly Thou, O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for Thou knowest."

—from Milton's "Paradise Lost"

THE BIBLE FOR LIFE

"The hopes of the world," said Alexander McLaren, "do not rest on tendencies, principles, laws of progress, advance of civilization, or the like abstractions or impersonalities, but on a living Person in whom all principles which make for righteousness and blessedness for individuals and communities are incarnated, and whose vital action works perpetually in mankind."

—Source Book on Christian Education, compiled by Henry H. Sweets. Published by the Presbyterian Church, 410 Urban Building, Louisville, Kentucky.

YOUTH AT THE CROSSROADS

We are so young! If we should choose today
To loiter on the Self-Road for a while,
What would it matter? Could we hope to cure
The old ills of the world?
We who are so young?
This is our playtime, these our days of mirth!
(If Thou, O Christ, wouldst turn away Thine eyes!)

We are so young! We have a right to play!
And yet—above our willful murmuring
Thy voice, O Christ, sounds ever sweet and clear,
"I, too, was young!
Oh, if ye will not give
Your youth to me—then I have come again
Unto my own—and they receive me not."
—Author Unknown
"Character is what one is in the dark."

• Questions

How do the numerous everyday minor decisions affect the major decisions of life, such as choosing one's work, choosing one's life partner, etc.?

What is meant by "intelligent decision"?
Can there be an intelligent decision apart from the Word of God?

How is the making of an intelligent decision related to righteousness?

Would the same principles underlying the making of an intelligent decision by an individual, hold for the decisions we make as a nation?

• Bible Readings

Joshua 24:14, 15. Like Joshua, we should fear and serve the Lord. It is not enough to follow the way of those who have gone before. Each one must decide whom he will follow. Choose you this day whom you will serve.

Matthew 4:8-10. When one is tempted to choose the easy way, he should reflect on the decision of our Master. An intelligent decision will lead to serving the Lord.

Mark 10:17-22. All good things come from our Father in Heaven. "Give and it shall be given unto you." To obey the letter of the law is not enough. One must commit his all into the hand of God. This man lacked complete faith in the Lord and decided to walk the low way. In the midst of a worldly abundance he lost the way to the abundant life.

Matthew 5:3-12. A careful study of the beatitudes will reveal to one the character of a Christian man. Intelligent decisions will not always lead to an easy way, but it will be a blessed way.

II Corinthians 13:5-8. "Prove your own selves." Paul's advice should be followed by us all. We can do nothing against the truth. We should examine ourselves, believe in the truth of God's Word and have faith in the correctness of our decisions made in accordance with that Word.

Matthew 16:24. The most important decision one can make is to accept the gift of God through our Saviour. All other decisions should be made with the determination to follow Christ.

Matthew 6:22-24. "Ye cannot serve God and mammon." Every choice one makes should be decided with one's eye on the way of the Lord.

For NOVEMBER 11

(Continued from Page 24)

sistence any habit may be formed or broken. "Where there's a will there's a way."

For Righteous Living

From all this it is easy to see how important habits are for Righteous Living. By cultivating the right habits, we make righteousness natural for ourselves and in others. Sin comes when we do not take this responsibility, when through carelessness, ignorance, or in some other way we allow wrong habits to get a start. It is easy to blame heredity or environment and there is reason for doing so, both are powerful factors, but they do not have the last word. It is up to you to say whether or not you are going to check on what is evil and cultivate what is good. Your choice is determinative. Even just letting things slide is a decision, and the habit of letting things slide is one of the worst of all.

God has given us a wonderful power in our will. We ought to use it to make our lives beautiful and helpful for His Glory. We can do that by taking care about our habits—physical, mental, moral, and our moods—and about the habits of those with whom we associate and of those we admire, who have great influence on our habits. God has given us a wonderful mechanism for easy and effective living in our power to form habits. With these two and the help of His Spirit we will live righteously.

• Questions

How are habits formed? Give illustrations. How may habits be broken or changed? Of what practical value are habits?

How do habits help Righteous Living? Give suggestions on establishing good habits of: Prayer, fairness, doing good, meeting temptation.

Are there national or social habits as well as personal habits?

How are national habits formed?

Give illustrations of changed national habits in America or in your community in the last twenty-five years.

Show how national or social habits help or hinder Righteous Living.

• Comments

When Annie was a little girl her mother took her to church as well as to Sunday School. She always went. As she grew older sometimes she did not go. When she did not go, she always felt uncomfortable. Why?

Jim was a poor boy. He had to take advantage of every break that came his way. When he grew up he became a rich and prominent man. He was always finding new and better things to do. Why?

Two boys were in a canoe. It was a gusty day. Suddenly the wind overturned the canoe. One of the boys just naturally struck out and soon had taken a hold on the canoe and was able to guide it to shore. The other had never learned to swim. He drowned. Of what use is habit?

"Let me form the habits of the children and I care not who rules the nation." Why is this a good statement?

An act, repeated often enough forms a character. Is that true?

What is character? What is "personality"? Is it not just the sum and balance of the habits a man or woman has formed? What is finer than a good personality? Everyone can have fine personality by giving attention to the habits being formed. How foolish to pass up such an opportunity!

(Continued on Page 28)

TOPIC STUDY CONTINUATIONS » »

For NOVEMBER 11

(Continued from Page 27)

● Bible Readings

Proverbs 22:6. This is an old but true saying. Character is formed in childhood, but it may be transformed at any time through reformation and the power of the Spirit.

Deuteronomy 6:1-9. No greater responsibility rests on older people or parents than to teach God's way to those younger and to help form habits which will make righteous living natural and spontaneous.

Psalms 119:161-168. Here is a statement of the Psalmist's habits of praise. It is a good way to cultivate the habit which makes life so happy—always to be praising God.

Psalms 55:16, 17. Here is his regular schedule of prayer. It is good to have prayer-times and to learn always to live in touch with God.

Luke 4:16. Note Jesus' custom or habit on the Lord's Day. It is good to form the habit of church attendance. Nothing helps us more in hard times than the habit of regularly coming to church.

Philippians 4:8, 9. The most important habits to control are our thought habits. Here is a list of things good to think about. What do you think about the most?

John 15:7-11. The habit of abiding in Christ and doing God's will assures fruit and happiness.

● To Read

Any Good Psychology—Chapters on Habits
"Habits" in any standard encyclopedia
Stanley Blyth: "The Direction of Desire"
H. H. Haley: "Pocket Bible Handbook"; sections on the Habit of Bible Reading and Habit of Going to Church on Sunday
S. McP. Glasgow: "My Tomorrow's Self"

● To Do

Watch your step.
Develop the habits which will make you what God wants you to be.
Never give up.
Always be cheerful and kind.

For NOVEMBER 18

(Continued from Page 25)

"As iron sharpeneth iron, so a man sharpeneth the countenance of his friend" is a familiar quotation from the Bible. It is literally true. We become like our friends in habit, character and appearance. That is a social relationship, and it is a most effective tool of righteous living. So friendship opens the way for us to be good to others and to do right with and for them.

Social Graces

Courtesy, politeness, consideration for others and all the many little things which go to make up a gentleman or lady and are the necessary small change of social relationships are also tools of righteous living. Rudeness and discourtesy, vulgarity and display, calling attention to oneself, showing off, snobbishness and all that sort of thing, are the negative side. They tend to unrighteousness. They spoil social relationships. When we cultivate courtesy and good manners we are also preparing the way to righteousness.

They lead naturally into it. Luther League socials should help us in cultivating social grace. In that way they become a channel for righteousness as well as opening the possibility of good friendships which lead in the same direction. This is one of the important values of the social life of the League. Some overlook that and seem to think that socials are a concession to the worldly spirit of gay youth. They believe that socials ought to be suppressed or kept at a minimum. That is a mistake. The socials of the Luther League are as much a part of its program as Bible Study. They are one of the tools by which grace found in the Word can be well expressed in social relationships. They are tools of righteous living.

That is true of other social relations, too, outside of League. High School and college and community dances and parties are all helpful in developing right social relations and are or may be used as tools of righteous living. They are channels of life and love. Social relationships draw us together, and lead us on in righteous living into the communion of saints, the fellowship of God.

● Questions

What is meant by social relationships?
Try to describe the difference between the social relations in the school and those of the family.
Why do we have clubs?
Can a person be righteous alone?
How does friendship help righteous living?
Does courtesy lead to righteousness? Why?
How?
Why is rudeness unrighteous?
Should a person seek varied social relationships? Why? (E. g.: be a member of Luther League, also the country club, a card club, a group studying Italian language and literature, a hiking club, a band.)
Why are Luther League socials valuable?
Is it right to say they are as much a part of the Luther League program as Bible Study? Why?
Can you be a good Christian without being friendly and having close social relationships?

● Quotes and Comments

A good home is the foundation for a righteous life.
No institution however good can take the place of a Christian home.
When friendships cease, opportunities for doing good cease.
I learn more in our science club than in class.
I have found more and better friendships in Luther League than in any other group in which I have been associated.
The purpose of the Church is to preach; that is, proclaim the Gospel. That is not merely shouting it, but living it. The Church builds up those avenues of fellowship in Christ by which we grow in grace.
If we do not love our fellow-men whom we can see, we cannot love God whom we do not see. If we love our fellow-men, we cannot remain aloof from either their sorrows or their joys. We must cultivate closer and closer relations with them in a communion of Life.

● Bible Readings

Genesis 2:18-24. It is unwholesome to be much alone. We cannot live really fruitful lives except in companionship with others. God has made us so. He intends us to have intimate social relationships.

Genesis 12:1-5. Though Abram was called to break off old social relations and to develop new ones, he took with him his family. We must not cut loose entirely.

Proverbs 27:17. We become like those with whom we associate and they become like us. It is important to choose our companions and to be worthy of them.

John 17:19-21. Jesus was careful to keep Himself at the highest that others might be led higher through His life and Spirit, so that all might be most intimately united in God.

I Corinthians 10:16-21. Some associations make it impossible for us to have contrary ones. There are some associations a church member cannot form. There are some associations, friends, perhaps, which must be given up when we are the Lord's.

I Peter 3:8-11. Here is a good prescription for developing and maintaining good social relationships which lead to righteous living.

Revelation 21:2-8. The final state of the righteous is one of blessed social relationships in the Heavenly City.

● To Read

"The Keys of the Kingdom" by A. J. Kronin
"The Brother" by Dorothy Wilson
"Adventures in Friendship" by David Grayson
"Stranger Within the Gates" by G. L. Hill
"This Way, Please" by Eleanor Bykin
"The Correct Thing" by W. O. Stevens

● To Do

Be friendly.
Make your home the best.
Have wide associations with many different sorts of people.
Cooperate in making the Luther League fine.
Cultivate social graces.

For NOVEMBER 25

(Continued from Page 26)

more because in variety it will provide for the varied abilities of its citizens. We have a responsibility to see that every one has a chance to contribute his best to the life of all. That is, we ought to have such opportunities for work in our community that all may have a chance to use the best they have for the common good. If they do, there will never be any doubt about each one having a good living.

What makes a thief? The crushing or distorting of the initiative of one in employment to which he is not suited, or the lack of any regular employment. There may be other factors, but this is an important one. So with other sorts of crime and evil. When people are laying out their best in work which they can do well and which has public significance, they are not likely to seek sinful pleasures or other evil outlets for their energy in their spare time. Work, business is a tool of righteous living. How does our community look from this angle?

(Report of the Survey of Business Opportunities)

Note should be made, too, of the fact that unused opportunities show a lack of the sense of stewardship. If

(Continued on Page 29)

(Continued from Page 28)

God has blessed your community with extraordinary or with many resources, it is unrighteous not to use them for the general good.

Want

Even with the best plans and the most earnest carrying out of our duties, there will be casualties. We have a responsibility for those who are hurt in body, mind or property in the movement of our community life. When people have given the strength of their life to the work they have been given to do, we must care for them in sickness, old age and calamity, and we must see that children are not handicapped by the accidents which may happen to their parents and families. We have responsibility for the welfare of everyone in the community. Not to discharge this responsibility is to be unrighteous—a quitter. So our responsibilities for hospitals, pensions, special schools, scholarships, food for all, etc., are tools of righteous living, through which we are stewards of the goods God has given us. What do we have here in? (Report of Survey of Community Social Services)

It is undeniable that our responsibilities to the community are tools of righteous living. It is not enough to be good in heart, or to develop good social relationships. We must use these heavier tools of righteous living—our community responsibilities.

Questions

Make a list of community responsibilities.

In how many of these are members of the League actively interested?

Show in some detail, both negatively and positively, how community responsibilities are tools of righteous living; e. g., public health, recreation, religion, care of those handicapped in any way.

How can a young person get a start in meeting community responsibilities?

Do you have an Inner Mission or Social Service Society in your church? In your community?

Point out definite opportunities for community service open in your community in addition to giving money for Red Cross, local hospital, fire company, etc.

What community responsibilities does the Church have?

Does our Luther League have any community responsibility?

Are we doing anything for the community?

Bible Readings

Romans 12:4-8. A good Christian remembers he is a member of the Community and does his part faithfully and with zeal.

Romans 12:9-18. Here is a fine program of community living. It shows many of the things we must do for each other if we would live righteously.

Romans 13:1-7. The Christian's attitude toward government—a necessary instrument in community living.

Romans 13:8-14. Paul further explains how a Christian lives righteously in the community.

Romans 15:1-7. It seems as though Paul could not say enough about our responsibilities to each other as a way in which to glorify God.

II Corinthians 8:9, 11-15. That all may have part together in the good things God gives His children.

I John 3:16-18. The only way to show our love and to make it real is by doing good to others and sharing our goods with them.

Quotes

The most thrilling and dangerous stage of pioneering on this continent lies ahead . . . We accomplished wonders in the material sphere, but in human relations, as evidenced by greed, crime, oppression, strife and war, we have not advanced much beyond the Stone Age. . . . No informed and sensitive person can fail to be impressed by the impoverished and debased level upon which millions of our fellows dwell.

—Sherwood Eddy

We can study the conditions of labor and the causes of poverty and try to acquire a just and impartial view of the wrongs to be righted. . . . We can question whether our aim be service of the community and the highest interests of all rather than to get all we can for ourselves.

—Tierney

This is the first problem that is set before each man: To rise above his race—to be the culmination of virtue until now. The second problem is not greater, but different. It is to mould environment to spiritual uses. . . . We are too much afraid of customs and traditions. We are put into our times, not that the times may mould us, but that we may mould the times!

—Lindsay

Social unrest arises because those who are superior live for themselves rather than for others. People are hard to control when the "better" ones interfere. If those who are superior live to serve others without interfering with their freedom and volition but as "helpers of their joy", there will be no social unrest.

To Read

"Social Problems" by E. E. Fischer

"Creative Pioneers" by S. Eddy and K. Page

"Making a Community Religious Survey—Board of Social Missions

"Community Clinic" by W. LaRoe—from Board of Social Missions

"Small Community Economics" by A. E. Morgan

"What Social Workers Should Know About Their Own Communities" by M. F. Byington

To Do

Make your life count in your community by intelligent interest in the varied factors which compose it and by sacrificial action in working for better things in it.

Films

(16 mm.—from the United Lutheran Publication House at a rental charge)

"Religion and the People" (20 min. sound)

"America's Disinherited" (33 min. sound)

"The Co-Op's Are Coming" (35 min. silent)

"Valley Town" (26 min. sound)

"The City" (31 min. sound)

"World of Plenty" (45 min. sound)

FOUR DEACONESSES CONSECRATED

(Continued from Page 12)

ber and officer of the Luther League and as a teacher in the Sunday School the call to service continued to challenge her. Her studies at Lenoir-Rhyne College and later her work as a teacher and leader in the College, where invaluable as preparation for deaconess service. Sister Miriam now finds Trinity Church at Akron, Ohio, a rich field for the use of her natural and acquired talents. "The doors of service are wide and the rewards most blessed."



FLIGHT OFFICER JOHN TAEFEL

Memorialized by
Trinity Luther League, Louisville, Kentucky

REV. ALFRED TOWNE SUTCLIFFE

Memorialized by
Trinity Luther League, Taneytown, Maryland

DORA LOUISE LINGLE

Memorialized by
Christ Church Intermediate Luther League,
Baltimore, Maryland

CLARENCE E. MARZ

Memorialized by
St. Peter's Luther League, Creston, Nebraska

EDWARD WARD

Memorialized by
Zion Luther League, Rahway, New Jersey

EARL O'DONNELL

Memorialized by
Zion Luther League, Rahway, New Jersey

REV. AUSTIN H. ROEDER

Memorialized by
St. John's Luther League, Rochester

THOMAS McALLISTER

Memorialized by
Holy Trinity Luther League, Mt. Pleasant

PFC. EFIRD BECK

Memorialized by
Beck's Luther League, Lexington, N. C.

SGT. EARL C. POOVEY

Memorialized by
Mr. and Mrs. C. C. Poovey and Family

LT. ROBERT STAMEY SIGMON

Memorialized by
Rev. and Mrs. R. B. Sigmon

SGT. WALTER H. POOVEY

Memorialized by
Mr. and Mrs. C. C. Poovey and Family

S/SGT. SHERWOOD H. HALLMAN

Memorialized by
Zion Luther League, East Pikeland,
Spring City, Pennsylvania

SANDRA JOYCE SILFIES

Memorialized by
Ministerium Executive Committee and
Presidents' Conference, Pennsylvania

THE CHRISTIAN CITIZEN AND THE UNITED NATIONS

(Continued from Page 6)

world public opinion will be given opportunity to influence constructive change.

The improvements urged at Cleveland moved in the direction of liberalizing the provisions of the Charter. The new provisions which have been noted under the nine recommendations, together with other provisions to facilitate peaceful settlement and change, enable the world organization to strike more competently at the root causes from which wars emerge. If properly used, these provisions will prevent the development of situations where force is needed to curb aggression. Many imperfections in the Charter could readily be cited. Notwithstanding, if the member states are committed to sympathetic cooperation, the Charter—far more than Dumbarton Oaks—can become an instrument to promote a curative and creative peace.

FINANCIAL REPORTS

DUES REPORT

August 31, 1945

	Quota	Paid
Northern California	\$ 28.00	
6—Southern California	71.00	\$ 79.00
10—Canada	270.25	270.25
Columbia District	12.50	
9—Connecticut	53.00	53.00
Florida	45.75	
Georgia-Alabama	82.75	56.75
8—Illinois	221.25	221.25
Indiana	106.25	100.00
Iowa	114.50	
Kansas	90.50	
5—Kentucky-Tennessee	60.00	60.00
11—Maryland	233.00	258.50
Michigan	81.50	67.00
Midwest	140.00	
Minnesota	140.50	
Mississippi	17.25	11.50
Montana	10.00	
Nebraska	104.50	
2—New Jersey	186.75	186.75
7—New York	300.00	300.00
North Carolina	738.25	553.75
Ohio	375.00	187.30
4—Pacific Northwest	25.00	25.00
Pennsylvania:		
Central Pennsylvania	450.25	112.00
Ministerium	1,112.50	
Pittsburgh	309.50	154.75
Rocky Mountain	22.75	
3—South Carolina	285.50	363.51
Texas	43.75	22.75
Virginia	228.25	114.14
1—West Virginia	43.75	43.75
Wisconsin	78.50	
South Saskatchewan, Canada		19.00
Alberta District, Canada		10.00
		\$3,270.15

LIBRARY FUND

August 31, 1945

	Quota	Paid
24—Northern California	\$48.00	\$49.00
22—Southern California	129.00	130.00
4—Canada	150.00	589.89
Columbia District	48.00	35.72
16—Connecticut	137.00	140.25
Florida	76.00	41.61
6—Georgia-Alabama	165.00	192.48
3—Illinois	417.00	491.70
Indiana	201.00	191.55
5—Iowa	265.00	266.00
11—Kansas	201.00	201.00
10—Kentucky-Tennessee	69.00	98.75
13—Maryland	505.00	675.08
2—Michigan	131.00	169.42
12—Midwest	140.00	157.16
20—Minnesota	218.00	218.00
25—Mississippi	23.00	30.11
7—Montana	12.50	12.50
Nebraska	158.00	94.93
1—New Jersey	198.00	264.38
14—New York	1,006.00	1,030.71
9—North Carolina	1,239.00	1,475.88
21—Ohio	549.00	577.67
23—Pacific Northwest	68.00	68.00
Pennsylvania:		
18—Central Pennsylvania	1,237.00	1,294.00
19—Ministerium	2,185.00	2,253.03
Pittsburgh	630.00	587.73
Rocky Mountain	56.00	50.00
17—South Carolina	655.00	827.95
Texas	120.00	113.62
Virginia	646.00	132.22
15—West Virginia	92.00	117.36
8—Wisconsin	110.00	113.14
Manitoba		5.00
		\$12,795.84

SUSTAINING MEMBERSHIP FUND

January 1, 1945 to August 31, 1945

League	Quota	Total Paid	Loyalty	Cont.	Gift Honor Mem'l
Northern California	\$25.00	\$ 5.00	\$ 5.00		
3—Southern California	50.00	78.00	\$ 5.00	\$53.00	\$20.00
Canada	240.00	156.00	80.00	61.00	15.00
Columbia District	20.00				
Connecticut	35.00	6.00		1.00	5.00
Florida	30.00	6.00		1.00	5.00
Georgia-Alabama	85.00	41.00		6.00	35.00
Illinois	180.00	59.25	5.00	11.00	43.25
Indiana	100.00	23.00	10.00	8.00	5.00
Iowa	85.00	5.00		5.00	
Kansas	125.00	68.00	45.00	3.00	20.00
Kentucky-Tennessee	50.00	25.00	15.00		10.00
Maryland	275.00	131.00	30.00	51.00	50.00
Michigan	80.00	26.00	17.00	4.00	5.00
Midwest	130.00	110.00	78.00	12.00	20.00
Minnesota	80.00	21.00	11.00		10.00
6—Mississippi	15.04	15.00	15.00		
Montana	15.00				
Nebraska	85.00	32.00	15.00	2.00	15.00
New Jersey	130.00	107.00	40.00	32.00	35.00
New York	420.00	193.00	60.00	83.00	50.00
2—North Carolina	520.00	758.00	251.00	382.00	125.00
Ohio	300.00	87.00	55.00	12.00	20.00
Pacific Northwest	25.00				
Pennsylvania:					
Central Penna.	470.00	258.00	110.00	103.00	45.00
Ministerium	800.00	489.25	105.15	199.50	184.60
Pittsburgh	320.00	92.25	25.00	17.25	50.00
1—Rocky Mountain	20.00	50.00			50.00
5—South Carolina	325.00	358.78	189.59	134.19	35.00
Texas	45.00	32.00	15.00	12.00	5.00
4—Virginia	240.00	243.00	150.00	68.00	25.00
West Virginia	45.00	15.00	10.00		5.00
Wisconsin	25.00	14.00		14.00	
Manitoba		7.00	5.00	2.00	
Special		12.00	10.00	2.00	
	\$3,523.53	\$1,356.74	\$1,278.94	\$887.85	

ANNIVERSARY APPEAL

August 31, 1945

	Quota	Paid
Northern California	\$125.00	
Southern California	200.00	
Canada	1,100.00	
Columbia District	100.00	
Connecticut	225.00	
Florida	200.00	
1—Georgia-Alabama	325.00	\$325.00
Illinois	900.00	
Indiana	425.00	
Iowa	475.00	
Kansas	500.00	
Kentucky-Tennessee	250.00	
Maryland	975.00	
Michigan	325.00	15.00
Midwest	575.00	
Minnesota	575.00	
Mississippi	75.00	
Montana	75.00	
Nebraska	350.00	
New Jersey	775.00	
New York	1,200.00	
North Carolina	2,950.00	16.65
Ohio	1,500.00	
Pacific Northwest	100.00	
Pennsylvania:		
Central Pennsylvania	1,900.00	
Ministerium	4,450.00	38.75
Pittsburgh	1,250.00	
Rocky Mountain	75.00	
South Carolina	1,150.00	
Texas	175.00	
2—Virginia	1,050.00	1,050.00
West Virginia	175.00	
Wisconsin	500.00	

\$1,445.40

SUSTAINING MEMBERSHIP REPORT, AUGUST, 1945

NORTHERN CALIFORNIA - - - Total 1
SOUTHERN CALIFORNIA - - - Total 57
CANADA - - - - - Total 75

Walter Stauffer Shirley Mae Kaminska
Peter Schmidt Rita Kaminska
Joan Slauenwhite Virginia Hagen
Alma Schimming Gerald Hagen
Marie Peterson Mary Gellner
Marion Oswald John Gellner
Victor Olley Norman Freund
Gloria Nichoff Ruby Decker
Kaye Miller Cora Decker
Don Martz Betty Decker
Olga Mantay June Besserer
Esther Luft Carl Brederek
Helen Leis Bob Becker
Gerhard Koegler Lorna Miller
Special Austine Lackenbauer
Mrs. Martha L. Blackwell
St. Peter's Luther League, Heidelberg

COLUMBIA DISTRICT
CONNECTICUT - - - - - Total 2
FLORIDA - - - - - Total 2
GEORGIA-ALABAMA - - - - - Total 11
ILLINOIS - - - - - Total 14
Members in the Service, By Luther League
of Illinois
Miss Mildred Hoffman, By Luther League
of Illinois

INDIANA - - - - - Total 11
Pfc. D. W. Schlemmer
Cpl. Wendell Shultz
Pfc. Donald Schlemmer
First Luther League, Mishawaka
Mrs. Virgil L. Yohe
Rev. Virgil L. Yohe

IOWA - - - - - Total 2
KANSAS - - - - - Total 16
KENTUCKY-TENNESSEE - - - - - Total 5

Flight Officer John Taefel,
Memorialized by
Trinity Luther League, Louisville, Ky.

MARYLAND - - - - - Total 58
Sarah Leiter
Ruth Blackburn
Grace Intermediate Luther League,
Westminster
Wilmer Naill
Richard Bollinger
Wallace Reindollar
Mary Louise Alander
Dorothy Hunt
Julia Wentz
Rev. Alfred Towne Sutcliffe
Memorialized by
Trinity Luther League, Taneytown
Members in the Service, By Immanuel
Luther League, Manchester
Dr. Oscar Blackwelder, By Reformation
Young People's Luther League,
Washington, D. C.
William Hann
Isie Rohe
Dora Louise Lingle
Memorialized by
Christ Church Intermediate Luther
League, Baltimore
St. Timothy's Senior Luther League,
Baltimore
Agnes Kuhlman
Kathryn Grove Loveless
Mrs. John T. Loveless, Jr.
Harriet Reeves
Edna E. Wagner
Frederick Sack
John T. Loveless, Jr.
T/5 Robert Brooks
S/Sgt. Edward Balles
Richard C. DePuey
Pvt. George R. Maisenholder
Lt. David Woerner

MICHIGAN - - - - - Total 8
MIDWEST - - - - - Total 30
Men in Service, By St. John's Luther
League, Schuyler
Shell Creek of Columbus, Columbus
St. Paul's Luther League, Hooper
Russell Cunningham
Lincoln Zion Luther League, Lincoln
Platte Center Luther League, Platte Center

Ridgely Luther League, Ridgely
St. Paul's, Emerson
Clarence E. Marz
Memorialized by
St. Peter's Luther League, Creston
St. Peter's Luther League, Creston

MINNESOTA - - - - - Total 3
MISSISSIPPI - - - - - Total 1
Luther League of Mississippi

MONTANA
NEBRASKA - - - - - Total 8
NEW JERSEY - - - - - Total 46

Edward Ward
Memorialized by
Zion Luther League, Rahway
Earl O'Donnell
Memorialized by
Zion Luther League, Rahway

NEW YORK - - - - - Total 102
Lt. Clifford Swindon
A/C Frederick Hawkins
Sgt. Harold Miller
A/C Louis Althoff
Robert DeDell, S 1/C
Wanda G. Gliewe
Katherine Hildebrandt
Sgt. Albert L. Bailey
Edward H. Dreier
Cpl. Carl Graupman
Pvt. George Haag
Pfc. Eric Kessler
Pfc. Robert Horning
Cpl. Ted Klem
Donald Kraft, S 2/C
T/5 Robert H. Young
William F. Kruse, RM 2/C
Cpl. Edwin L. Northrup
O.C. Ralph V. Ross
Pfc. Donald Sagers
T/Sgt. Herman Smith
Cpl. Frederick J. Tornow
Sgt. Gilbert Vitty
T/5 Clifford Yagnow
Marie D. Lehmann
Julienne Neun
Clarence L. Neun
Vera L. Albrecht
Virginia R. Klem
Jeanne Merriman
Bette Bailey
Ethel M. Kasischke
Marjorie Northrup
Lina Tornow
Wilma J. Klem
Cpl. Roy Sharp
Rev. Austin H. Roeder
Memorialized by
St. John's Luther League, Rochester

NORTH CAROLINA - - - - - Total 446
Peggy Harvey
St. Andrew Luther League, Hickory
Voigt Beaver
Donald Black
H. D. Frye, Jr.
Luella Winecoff
Mt. Herman Luther League, Concord
Thomas McAllister
Memorialized
H. ly Trinity Luther League,
Mt. Pleasant
Service Men, By St. Luke's, Bear Poplar
Miriam Horton
St. Mark's Luther League, China Grove
Holy Comforter, Belmont
Pfc. Efrid Beck
Memorialized by
Beck's Luther League, Lexington
Pvt. Howard N. Cline, Jr.
George Summers Irene Wyckoff
Joe Kluttz Maxine Miller
Jane Suggs Charlie C. Swink
Harold Terry Junius P. Trexler
Pvt. Glenn Wilson Wilmer L. Morgan
Evelyn Justus E. L. Holshouser, Jr.
G. C. Miller Everette Bean
Donald Black Garth Lee Hill
Sgt. Earl Cleveland Poovey
Memorialized by
Mr. and Mrs. C. C. Poovey and Family

Lt. Robert Stamey Sigmon
Memorialized by
Rev. and Mrs. R. B. Sigmon
Sgt. Walter Harold Poovey
Memorialized by
Mr. and Mrs. C. C. Poovey and Family

OHIO - - - - - Total 24
Andrew Dropko
Constance Strandwitz
Rev. H. J. Swingle
St. John's Luther League, Stovertown
Linnie Curry Walker

PACIFIC NORTHWEST
PENNSYLVANIA:
Central Pennsylvania - - - - - Total 119
Sara Scott Brown
Leaguers in the Service, By Moxham Luther
League, Johnstown
Rev. and Mrs. George I. Melhorn,
By Moxham Luther League, Johnstown
Genevieve Smith Doris Jean Warner
Mrs. C. L. Warner Mr. Earl Bricker

Ministerium - - - - - Total 236
Arlene E. Mohr
Louise Martz
Margaret R. Eberly
Rev. Russell W. Stine
Miss Katherine G. Frickert
Rev. Wm. Berkemeyer
St. Peter's Luther League
Leaguers in the Service, By Nativity Luther
League, Chester
Leaguers in Service, By St. Mark's Luther
League, Bellfonte, Del.
Theodore A. Bacher, MO. MM 1/C
Ensign Paul K. Bacher, USNR
Mrs. Charles Kirby
Lou Bean
Mrs. Wiona Pardee
Rebecca Bean
Evelyn Brick
Rev. William J. Ducker
Trinity Luther League, Lansford
Adella Piasecka
Beatrice Wenhold
Stanley Reese
Sgt. Harold W. Amster
Joseph U. Bean, S 2/C
Pvt. Benjamin W. Genung
Pfc. Donald R. Good
Pvt. Ronald B. Laver
Donald B. Godshall
Dorothy Barkel
Clare Smith
S/Sgt. Sherwood H. Hallman
Memorialized by
Zion Luther League, East Pikeland,
Spring City
Sandra Joyce Silfies
Memorialized by
Ministerium Executive Committee and
Presidents' Conference
Gomer S. Rees, Jr.
Sgt. David J. Pezoldt
Sgt. Douglas J. Pezoldt
S/Sgt. Robert W. Gemmel
Pvt. James T. Poulos
Sgt. George Gutekunst, Jr.
Richard Gutekunst, Ph/M. 2/C
Luther Frantz, Ph/M. 3/C
Herbert Gernert, Jr., SK 3/C

Pittsburgh - - - - - Total 31
Mary Schueltz Wm. A. Mull
Ruth Guenther Helen J. Schultz
Luther Leaguers in the Service, By St.
James Luther League, Jewett, Ohio

ROCKY MOUNTAIN - - - - - Total 2
SOUTH CAROLINA - - - - - Total 146
C. Robert Younginer, Jr.,
By Joe W. Clark, Jr.

TEXAS - - - - - Total 16
Richard Swanson
Robert Langholz, By Intermediate Group
First Luther League, Galveston

VIRGINIA - - - - - Total 100
WEST VIRGINIA - - - - - Total 3
WISCONSIN - - - - - Total 11
MANITOBA - - - - - Total 3

Thirty-one

"YOU, TOO, HAVE CHANGED"

(Continued from Page 3)

Some folks have known each other for years and have reason to marry but one or the other has become over-cautious and so they delay the event. One girl said, "All my old friends have gone into Service. Service men take advantage of their uniforms and of a woman's sympathy. I find myself distrustful of all men." In a way, such an attitude is marriage consciousness in a negative form. No matter how one looks at it, people are more marriage conscious today than they were before the war.

Keeping Pace with the Service Man

That the service man has changed is an accepted fact. That the folks at home must have changed, too, is a fact which we must accept just as readily.

The degree to which Bob has changed is easily observable to the home folks. The important fact is that Jane, too, has changed. Has she kept pace with Bob in this personality change? Bob has had his combat experience plus technical training and skills which come along with Army life. He is probably equipped for adult living. How about Jane? Has she had those kinds of experiences which have aided the maturing process? She may have been in college all these years, she may have worked during this time, she may have been a wife and mother in these intervening years. It is just as inevitable that the girl on the home front has changed as it is that G. I. Joe has changed. Will the mature veteran returning to the States be meeting just as mature a girl on the home front? Will she—sweetheart, fiancée, wife—have kept pace with the man in the service? Will her economic, social and religious life be just as mature as that of the returning veteran? Or, will they be miles apart—total strangers who must start all over again to learn to know and understand one another?

G. I. Joe has changed, to be sure! You, too, have changed. He'll find that out when he gets back! Are you aware of it?

INDEX

Vol. LVII	November, 1945	No. 11
Make Up Your Life (Editorial)		1
You, Too, Have Changed		2
The Christian Citizen and The Charter		4
Progress Over There and Down Under		7
Try Adventuring in Brotherhood		8
A Lesson in Simple Arithmetic for Leaguers		10
Four Deaconesses Consecrated		12
How They Keep on Top (PTL)		13
Wistful Lookers or Participants?		14
Service Leaguer:		
Service Commission Continues To Serve		15
Commission for Soldiers and Sailors Welfare		15
These Serve Today		16
Who's Who in "These Serve Today"		18
Golden Anniversary Page		19
Fun in November (Party Page)		20
News from the League Fronts		21
Young People's Topics for November		23
Financial Reports		30
Sustaining Membership Report for August		31

ROANOKE COLLEGE

Founded 1842

Co-Educational

SALEM, VIRGINIA

Four-year accredited college of the Lutheran Synod of Virginia.

A.B. and B.S. degrees in the liberal arts and sciences.

Pre-professional offerings in the major fields. Business Administration, with shorthand and typing.

New admissions in February, June, and September.

CHAS. J. SMITH, D.D., LL.D., President



CARTHAGE COLLEGE

"The College of the Open Book"

A LUTHERAN COLLEGE

FOR LUTHERAN YOUTH

Stressing

1. Christian experience and character
2. Culture and refinement
3. Thorough training for life work

A strong Christian faculty—accreditment by North Central Association for past 29 years—thousands of successful alumni.

DEGREES: B.A., B.S., B.MUS.

Business Administration
Teacher Training
*Home Economics (for Smith-Hughes teaching)
Music—including radio training
Physical Education
Physical Sciences (5 major fields)
Social Sciences
Humanities

BASIC PREPARATION FOR:

Agriculture
Dentistry
Engineering
Law
Medicine
Nursing
Social Service
Library
Theology

COSTS—VERY REASONABLE

Under new plan, four-year courses can be completed in three calendar years

* Yes, you can prepare for Smith Hughes Home Economics teaching at Carthage. All work fully accredited.

Write

ERLAND NELSON, President

CARTHAGE, ILLINOIS

THE BALTIMORE MOTHERHOUSE

Trains Young Women for the

DEACONESS CALLING

AND OFFERS COURSES FOR
GENERAL CHRISTIAN WORKERS

Send for Literature and Particulars

THE LUTHERAN DEACONESS MOTHERHOUSE
AND TRAINING SCHOOL

Address: 2500-2600 W. North Ave. Baltimore, Md.

Hamma Divinity School

(Founded 1845)

An approved Seminary of the Church, offering a thorough course in all major branches of theology.

Fully accredited by the Association of American Theological Schools.

A strong faculty, a large library, cultural advantages, and opportunities for clinical experience.

For catalogue or other information, address:

DEAN E. E. FLACK or PRESIDENT R. E. TULLOSS
SPRINGFIELD, OHIO

One Hundred Years Ago

Wittenberg College was founded to furnish a liberal education in a Christian atmosphere.

It continues to provide for Lutheran youth a superior preparation for a useful and efficient life.

Wittenberg College offers a full liberal arts curriculum, including pre-professional and teacher training programs.

Catalog and View-Book upon request

WITTENBERG COLLEGE

SPRINGFIELD, OHIO

Susquehanna University

(Co-educational)

Selinsgrove, Pa.

G. Morris Smith, A.M., D.D., President

AN ACCREDITED COLLEGE

Stressing Quality in the Heart of Pennsylvania

A Growing Faculty of Superior Qualifications

Trained at America's Outstanding Graduate Schools

High Moral Tone

Spiritual Values Emphasized

A.B., B.S. and Mus.B. Degrees

An Accredited Conservatory of Music

For Catalogue write

Russell Galt, Ph.D.
Dean

Gettysburg College

FOUNDED 1832

Oldest Lutheran College in America

Gettysburg College possesses an able Faculty made up of Christian men who are vitally concerned with the building of character as the fundamental thing in modern education.

Located in the midst of the world-famous Battlefield of Gettysburg

For Catalogue and Book of Views, Address:

HENRY W. A. HANSON, D.D., LL.D., President

NEWBERRY COLLEGE

NEWBERRY, SOUTH CAROLINA

Owned and Controlled by the Lutheran Synods of South Carolina, Georgia-Alabama, and Florida

Fully accredited, offering A.B. and B.S. degrees with majors in eight fields of concentration.

Special training in Liberal Arts, Music, Business.

Preparation for Medicine, Law, Theology, Engineering.

Well-rounded and adequate program of student activities.

Personal attention to the individual student.

Mild winter climate in the healthful Piedmont section of the state.

Very reasonable expenses

For Catalogue, write

Jas. C. Kinard, Pres.

FOUNDED 1873

FOR WOMEN

MARION COLLEGE

MARION, VIRGINIA

JUNIOR COLLEGE OF THE LUTHERAN CHURCH

In the Blue Grass Section of Southwestern Virginia

—FIRST TWO YEARS OF COLLEGE WORK

—LAST TWO YEARS OF HIGH SCHOOL WORK

Liberal Arts
General Cultural
Education
Home Economics

Pre-Social Work
Pre-Library Science
Pre-Nursing
Pre-Technician

Pre-Journalism
Merchandising
Business Education
Dramatic Art and Speech
Music

Home Atmosphere

Reasonable Rates

Write to THE REV. HENRY E. HORN, President

BOX L, MARION, VIRGINIA

ORDER EARLY

(Supply Limited)

Book Marks for Christmas



An
Inexpensive
Gift

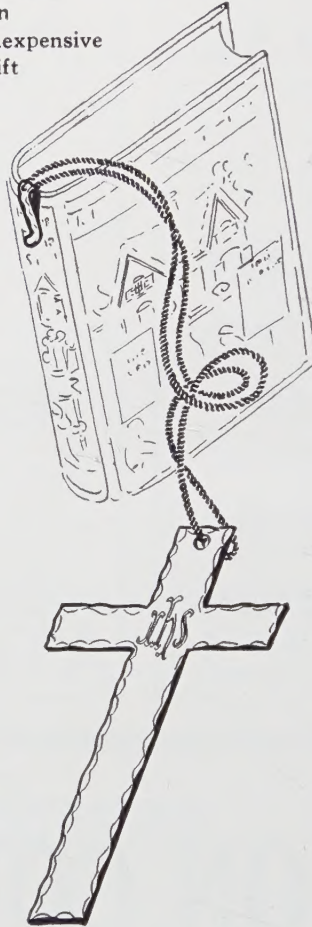


Illustration Actual Size

Illustration shows book-clip to match and the method of attaching to book. Fine grade of silk cord is used for connecting the book-mark and clip. The book-mark is hammered by hand on edges.

Two kinds of metal, solid copper and nickle silver are available. Both are beautiful. Choice can be indicated, but we will ship the book-mark that is available should the supply of one metal be exhausted at time the order is received.



TWO STYLES

SLOPING CROSS
Book Mark Number 100



STRAIGHT CROSS
Book Mark Number 105



IHS Blind Stamped on
Either Style



Attractively Packed in Christmas
Folder for Presentation, White
Envelope Included



Orders Filled At Once



Order Early To Avoid Disappointment
As Stock Is Limited
This Year

Price, 35c each or Three for a \$1.00

Designs May Be Assorted

Remittance in Full Must Accompany Orders

For Sale Only By

THE LUTHER PRESS

Everything in Luther League Supplies

429-437 HERR STREET

HARRISBURG, PENNSYLVANIA